

Some Profitable
DIRECTIONS
BOTH FOR
PRIEST & PEOPLE,
In Two
SERMONS
Preached before these
EVIL TIMES:

THE ONE
To the *C L E R G Y*,
THE OTHER
To the Citizens of *London*.

By *H. Hammond*, D. D.

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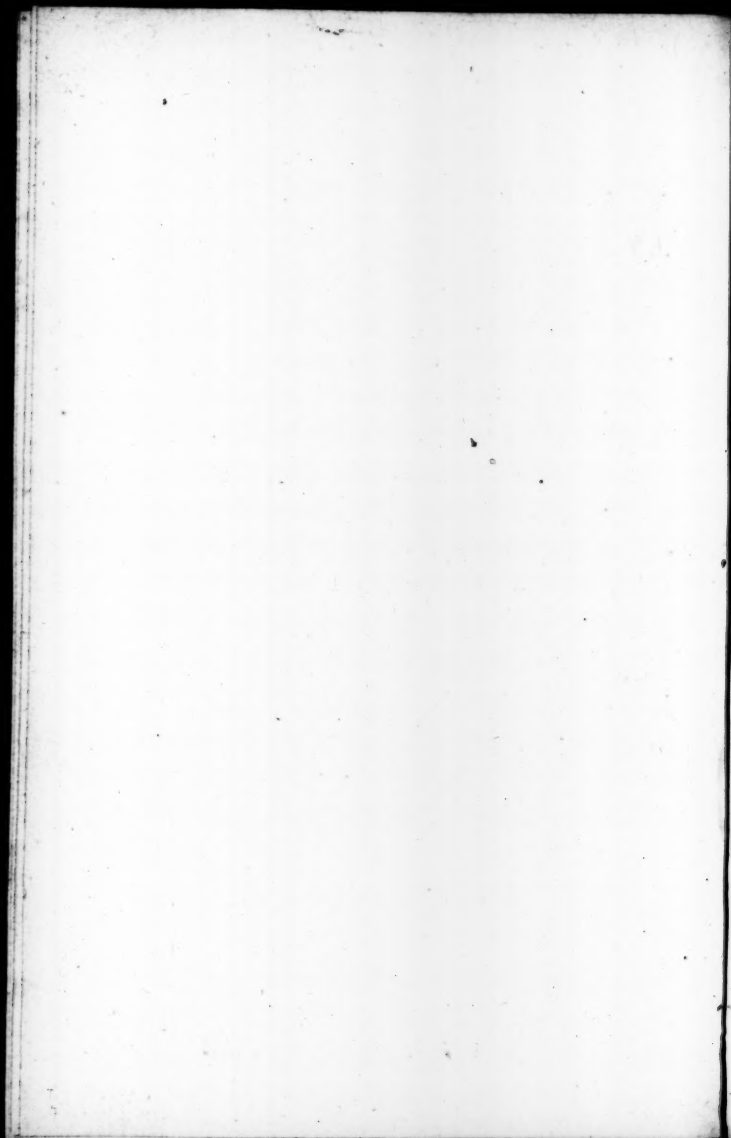


To the READER.

M*Y* fear that these Additional Notes may fall into some hands, which for want of sufficient acquaintance with the larger Volume, may miss receiving the desired fruit from them, hath suggested the affixing this Auctarium of two plain, intelligible discourses, the one prepared for an Auditory of the Clergy, the other of Citizens or Laity, and so containing somewhat of useful advice for either sort of Readers, to whose hands this Volume shall come. That it may be to both proportionably profitable, shall be the prayer of

Your Servant in the Lord,

H. HAMMOND.



1

THE
PASTORS MOTTO.

A Sermon Preached to the Clergy
of the Deanery of Shorham in
Kent, at the Visitation between Easter
and Whitsuntide, An. Dom. 1639. held
at S. Mary-Cray.

2 COR. 12. 14.

For I seek not yours, but you.



His Text hath somewhat in it *seasonable* both for the *assembly*, and the *times* I speak in; For the first, It is the *word*, or *Motto* of an *Apostle*, *Non vestra sed vos*, not *yours but you*, transmitted to us with his *Apostleship*, to be transcribed not into our *rings*, or *seales of Orders*, but our *hearts*, there, if you please, to be *ingraven* with a *diamond*, set as the *stones* in our *Ephod*, the *jewels* in our *breast-plate*, gloriously legible to all that behold us. And for the 2^d consider but the *occasion*, that extorted from our *humble Saint* this so *magnificent elogie* of himself, you shall find it that which is no small part of the *infelicity* of his *successors* at this time, the *contempt* and *vileness* of his *ministry*, a sad, *joyless* subject of an *Epistle*, which would have been all spent in *superstruction* of *heavenly doctrine* upon that
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pretious foundation formerly laid, in dressing of those noble plants, that generous vine, *Is. 5.* that had cost him so much care to plant, but is fain to divert from that to a comfortless *παρηγορη*, a parenthesis of two or three chapters long, to vindicate himself from present danger of being despised, and that even by his own children whom he had begotten in the Gospel, but other pseudo's made up all of lying, and depraving, had debauch'd out of all respect to his doctrine, or estimation to his person. I should have given a *S. Paul* leave to have hoped for better returns from his *Corinthians*, and now he finds it otherwise to have express'd that sense in a sharper strain of passion, and indignation, than *Tullie* could do against *Antonie*, when on the same exacerbation he brake out into that stont piece of eloquence, *quid putem? contempnūne me? non video quid sit in moribus aut vitā meā, quod despicere possit Antonius.* But there was another consideration, which as it composes our Apostles style, so it enlarges it with arguments, all that he can invent, to ingratiate himself unto them, because this contempt of their Apostle was a most heynous provoking sin, and withal, that which was sure to make his Apostleship successful among them; And then though he can contemne reputation, respect, any thing that is his own, yet he cannot the *quero vos*, seeking of them, that office that is instructed him by *Christ*, of bringing *Corinthians* to heaven; Though he can absolutely expose his credit to all the *Eagles* and *Vultures* on the mountains, yet can he not so harden his bowels against his converts, their pining, gasping souls, as to see them
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with *patience* posting down this precipice; by *despising* of him, prostituting their own *salvation*; And therefore in this extatick fit of love and *jealousie* in the beginning of c. II. you may see him resolve to do that, that was most *contrary* to his *disposition*, *boast*, and *vauunt*, and *play the foole*, give them the whole *tragedie* of his love, what he had *done*, and *suffered* for them, by this means to *raise* them out of that *pit*, force them out of that *hell*, that the *contempt* of his *ministry* had almost *ingulph'd* them in. And among the many *topicks* that he had provided to this purpose, this is one he thought most fit to *insist* on, his *no design* on any thing of *theirs*, but onely *their soules*; Their *wealth* was *petty*, *inconsiderable* *pillage*, and *spoile* for an *Apostle* in his *warrefare*, too *poor*, *inferior* *gaine* for him to *stoop* to; A *flock*, an *army*, a whole *Church* full of *ransomed soules*, fetch'd out of the *Jawes* of the *Lion* and the *Beare*, was the onely *honourable* reward for him to pitch *designe* on, *Non quero vestra sed vos*, I seek not *yours*, but *you*.

In handling which words, should I allow my self *licence* to *observe*, and *mention* to you the many *changes* that are *rung* upon them in the world, my *Sermon* would turn all into *Satyre*, my *discourse* divide it self not into so many *parts*, but into so many *declamations*, 1. Against them that are *neither* for the *vos* nor *vestra*, the *you*, nor *yours*. 2. Those that are for the *vestra*, but not *vos*, the *yours* but not *you*. 3. Those that are for the *vos*, *you*, but in *subordination* to the *vestra*, *yours*, and at last perhaps meet with an *handfull* of *gleanings* of *pastors*, that are either for the *vestra*, *yours*,

in *subordination* to the *vos, you*, or the *vos, you*, but not *vestra, yours*. Instead of this *looser variety*, I shall set my discourse these *strict limits*, which will be just the *doctrine and use* of this *text*, 1. Consider the τὸ πρὸν, the *truth* of the words in *S. Pauls practice*. 2. The τὸ ἀρχὸν, the *end* for which they are here *mentioned* by him. 3. The τὸ ἵδιον how far that *practice*, and *that end* will be *imitable* to us, that here are now *assembled*, and then I shall have no more to *tempt* or *importune* your *patience*.

First of the first, *S. Pauls practice* in *seeking* of the *vos, you*. That his *earnest pursuit* of the good of his *auditors souls*, though it have one very competent *testimonie* from this place, v. 15. ἡδιστα δαπανήσω καὶ ἑνδεδανυνθῶμαι ὑπὲρ τῆ ψυχῆς ὑμῶν, *most willingly will I spend and be spent for your soules, even sacrifice my soul for the saving of yours*, yet many other places there are, which are as *punctual and exact* for that, as this in this *text*, nay 'tis but a ζήτησιν *seek* here, but you shall find it an ἀγωνίζομαι *contend*] in many other places, all the *agonistical phrases*, in use among the *antient Grecians*, cull'd out, and scattered among his *Epistles*, fetch'd from *Olympus* to *Sion*, from *Athens* to *Jerusalem*, and all little enough to express the *earnest holy violence* of his soul in this καλὸς ἀγὼν, *good fight*; he calls his *ministry*, *running* and *wrestling* with all the *difficulties* in the world, and no βεζβῆτον or ἄδλον *prize*, or *reward* of all that *industrie*, and that *patience*, but onely the ὑμᾶς, *you*, gaining so many *colonies* to *heaven*. But then for the *non vestra, not yours*, his *absolute disclaiming* of all *pay* for

for this his service, this text and the verses about it are more *punctual*, than any that are to be met with; In other places he can think fit the *Souldier*, i. e. *minister*, should not war at his own charges, that the oxes mouth should not be muzzled, and that the labourer should be thought worthy of his reward, and a double honor for some of those labourers, the *αρεσκοντα*, elder brothers portion, the privilege of primogeniture for some, and that consisting not onely in a *προστα* precedence, but *διπλῇ τιμῇ* double honour, 1 Tim. 5. 17. and that of maintenance too, as well as dignity. But in this chapter to these *Corinthians* the *Apostle* renounces receiving, or looking after any such revenue, or incouragement to his *Apostleship*. what he saith here, *ἢ ζῆτῶ*, I seek not, for the present, he specifies both for time past and to come, *ἢ κατενάρκησα*, I have not, v. 13. and *ἢ κατανυχήσω*, I will not, v. 14. i. e. saith *Hesychius*, that best understood the *Hellenists* dialect, *κατενάρκησα*, *ἐβάρυνα*, it signifies to lay burthens on others, and the *Apostle* in that very word. v. 16. *ἢ κατεβάρισα ὑμᾶς*, I have not laid weights on you, and yet farther, v. 17. *ἢ ἐπεσκέψατο*, I have not coveted, all to this same purpose, that *S. Paul*, on some special considerations, would never finger one penny of the *Corinthians* wealth, but still used some other means to sustain himself, that he might be sure not to be burthensome to them. What these means were, will not be easie to say exactly, yet I think one may collect them to be one or more of these three. 1. Labouring with his own hands, earning his maintenance on the week daies by his trade of making tents, as we read,

read, *Acts* 18. 3. and that particularly at *Corinth*. v. 1. 2^{dly}. *Receiving pensions of other Churches*, which furnish'd him with a *subsistence*, though he had none from *Corinth*, and that is more than a *conjecture*, he mentions it himself, c. 11. 8. and calls it the *robbing of other Churches, taking wages of them to do you service*, and perhaps, 3^{dly}. Being *releev'd* by some *Christians*, that accompanied and minister'd to his necessities; for that was the practice of other *Apostles*, whatever it was of *S. Paul*; and that I conceive the meaning of that mistaken phrase, *1 Cor.* 9. 5. *have we not power, ἀδελφὸν γυναικα μεταγειν, to carry about a beleeving or a sister woman, or matron* (for so ἀδελφός a brother, is every where a beleever, and ἀδελφὴ sister is but the varying the gender, or sex) as many others did, to maintain and defray the charge of their journey, that so they might μὴ ἐργάζεσθαι, v. 6. *forbear working, and yet eat and drink*, v. 4. *not starve themselves by preaching the Gospel*. Such an one was *Phabe*, *Rom.* 16. 1. who therefore is called δίδουσα, a servant of the Church of *Cenchrea*, i. e. one that out of her wealth, δινύουσι minister'd to the *Apostles*, and sustained them, and particularly *S. Paul* at *Corinth*, as will appear, if you put together that second verse of *Rom.* 16. and the date or subscription in the conclusion of the *Epistle*. In v. 2. she is called πρῶτος πολλῶν ἡ αὐτῇ ἐμῇ, πρῶτος, i. e. πρῶτον, entertainer and succourer of many, and of *S. Paul* himself, and this it seems at *Corinth*, for there she was with him, and from thence she went on *S. Paul's errand*, to carry this *Epistle* to the *Romanes*, as 'tis in the subscription. The same
he

he affirms distinctly of the brethren, i. e. the faithful that came from Macedonia, ὑπερμα-
 ρα πρὸς παντὶ ἡμῶν *Car*, c. 11. 9. they supplied my
 wants. And so still the Corinthians had the
 Gospel for nothing; By these three means, the
 Apostle kept himself from being burthensome to
 them. But you will wonder perhaps why S.
 Paul was so favourable to these Corinthians,
 so strictly and almost superstitiously careful not
 to be burthensome, or chargeable to them:
 This I confess was a receding from a right of his
 Apostleship, and more than will be obligatory or
 exemplary to us, nay more than he would
 yeeld to, as matter of prescription to himself,
 in other Churches, for there, 'tis apparent, he
 made use of that privilege; But then 'tis still
 the more strange, he did it not at Corinth; The
 reason I can but guess at to be this; The Church
 of Christ in other parts at that time, particu-
 larly in Jerusalem, was in some distress, and
 'twas committed to S. Pauls trust to get a con-
 tribution out of all other parts for them; This
 contribution is called by an unusual phrase,
 χάρις grace, I know not how many times, in
 c. 8. of this Epistle, which I conceive the very
 word, which in Latine and English is called
 charity, *charitas*, ἀπὸ τῆς χάριτος (in a sense that
 Aristotle uses χάρις, * *Rhet.* 11. 7.) and as it
 is all one with κοινωνία, v. 4. communication,
 distribution, ministering to the Saints, and as in
 the benediction, χάρις grace, and κοινωνία com-
 munion, are words of the like importance.
 Where by the way let me put you in mind of
 one special part of the ministers charge, where-
 ever he officiates by doctrine, and by cheerful
 example, (by preaching the duty and the benefits
 and

* καὶ ὅτι ὁ
 ἔχει χάριτα
 χάρις ὑπερ-
 πάντων
 ἀποδομένη.

* Just Mart.
Apol. 2.

and setting them *lively* copies of it) to raise up the *charity* of his people, and from that to see to the *liberal* provision of all that are in want in that place, yea and if need be, that it *overflow* its own *bankes* (if they be *narrow*) and *extend* to the *watering* of others also. In the *primitive* times the *Offertorie* was the *constant* meanes of doing this, no man of *ability* ever coming to the *sacrament* without *remembering* the *Corban*, and out of that *treasury* the *πρεσβυτῆρ* or *priest* being inabled, * πᾶν ἀνάσκειν ἐν χρείᾳ ἐπ' ἀνθρώπων ζῆναι, became the *common* guardian of all that were in want; The weight of which task was so great in the *Apostles* times, that they were fain to erect a *new* order in the *Church*, to assist them particularly in this, διακονεῖν τραπέζης, to furnish tables, i. e. distribute maintenance out of that *banke* to all that were in need, *Act. 6. 2.* I wish heartily our care and our practice may not fall too short from such a *venerable* example. Well, there being need, more than ordinary, at that time, for our *Apostle* to quicken his *Corinthians* liberality to the poor brethren of other Churches, was the reason, I conceive, of his renouncing all part of their liberality himself, inflaming their charity by that means, shewing them first in himself a *paterne* and *example* of bounty, bestowing the *diviner* food of their very *soules* upon them, as freely as the *sun* extends his beames, or the *stars* their influence, pouring down heaven upon them in a *shower*, and yet to exceed the *clouds* in their bounty, never thinking of any means to exhale from them to his own *sphere* any the least tribute out of their *fatness*, abundantly satisfied, if those *clouds*, that have been so *inrich'd* by him, will melt

melt or *swet* out some of their *charity* to others, give *poor Christians* leave to be the *better* for their *fulness*. Having given you an account of the *Apostles practice* in this *non vestra*, *renouncing*, disclaiming any *profit*, or *gain* from his *labours* among the *Corinthians*, I proceed to enquire, why he *boasts* of it in this place, and keeps it not *secret* betwixt *himself* and *God*, but in *several* phrases mentions it over and over again, ἡ κατενάρησα, ἡ κατεβάριον, ἡ ἐπεσφόρησα, *I have not overcharged you, I have not burthened you, I have not coveted any thing from you, and ἡ ζητῶ, I seek not yours.*

The plain truth is, the *Apostle* is fain to *boast*, to *recite*, and *reherse* his merits toward them, to demonstrate how, *above* what *strict duty* exacted, he hath *obliged* them, and all little enough to vindicate his *ministerie*, to bring them into any tolerable *opinion* of him: He had been *reproach'd* by them, counted *weak*, a *fool*, in the *former chapter*, and by that means he is *compelled* thus to *glory*, v. 11. The thing that I would have you make matter of *meditation* from hence, is, the *constancy* of the *devil*, and his *indefatigable* *perseverance* in this grand *μεθοδεία ἡ πλάνη*, *artifice of deceits*, in *stealing away* mens *hearts* from their *Apostles* and *Pastors*, and the mighty *successfulness* that this meets with, *debauching* whole *nations* and *Churches* at once, particularly all *Corinth*, (a most *numerous* *populous* city of forward *Christians*, and *Metropolis* of *Achaia*) from all *love*, *respect* and *estimation* of their *spiritual father*, and that within *few years* after their *spiritual birth*, by that very *Paul* begotten in the *Gospel*. Thus is the present *ministry* of this

this Kingdome, that very same *subordination* of *Bishops, Presbyters* and *Deacons*, that so neer the *Apostles*, as in *Ignatius* time, could not be *violated* without *profaneness*, and even *disclaiming* of *Christianity*, (by him most clearly and distinctly set down almost in every of those *Epistles*, which *Vedelius* at *Geneva*, a severe *Aristarchus*, could not doubt but they were his) that *ministry* of ours, the very same that *planted* the *Protestant Religion* among us, *watered* it with their *blood*, (our *Pauls* and our *Apollos's* too) to whom *God* by that *prolificall* teeming *martyrdome* of theirs, hath since raised up a most *numerous*, *learned*, *Orthodox* seed, ready, I doubt not, in defence of our *Religion*, to fill up the *sufferings* of their *fathers*, to dy their *garments* in the same *winepress*, to run, if occasion should be, and croud into that *fiery chariot*, and there like the *ancient ἀποστάται* in *Athenens*, fight, and shoot out of those *warme seats*, *καὶ ἀγωνίζεσθαι* and contend earnestly for that *faith* that was once delivered to the *Saints* in this *kingdome*: This so *learned*, *puissant*, *Orthodox* *ministry* of ours, yet how is it by the *sonnes* and *daughters* of their *love*, their *sweat*, their *prayers*, their *teares*, their *lungs*, their very *bowels*, sorry am I to say, by some *sons* of the very *prophets*, *defamed*, and *vilified*? I speak not this either to *raise*, or *invenome* any *passion* in my *fellow-brethren*, but, *God* knowes, out of two other more useful *designes*, 1. From the *common fate* of others, and even this *Apostle* before us, to leave off *wondring* at this act of *Gods providence*, in *permitting*, and *Satans malice* in *attempting* it. Think is not *strange*, saith the *Apostle*

*Apostle, concerning the fiery trial, this I cannot call by that title, 'tis rather the aery trial, a blast of poisonous vapour, that Satan in a kind of hypocondriacal fit hath belch'd out against the Church, yet are we to think as little strange of it; 'Tis as familiar for that mouth of hell to breath out smoke, as fire; slanders, as slaughters against the Church; Christ was defamed for a glutton, and one that had a devil, crown'd with reproaches, as well as thornes, first wounded with the sword of the tongue, and then after with nailes and speare, made viler, then Barabbas by the peoples cry, before condemned to the cross by Pilate; And when the Master of the house hath been patient to be called Belzebub, well may a disciple of his retinue digest the title; And therefore, me thinks, S. Paul can write it calmly, we are become, *ὡς αἰμαδίσματα* as the off-scouring, and *πάντων αἰσίνημα*, 'tis a phrase of mighty intimation, like a man, that in a plague-time is chosen out, the vilest, unsavoryest in the city, carried about in the guise of nastiness, then whipt, then burnt in a ditch, or cast into the sea, every man giving him a [*γινε αἰσίνημα, and γινε αἰμασμα*] Let the curse of the whole city light on thee; And thus, saith the Apostle, *αὐτοὶ ἡμεῖς* we become, we Apostles, we Ministers; Yea and *θεατὴρ τοῦ κόσμου καὶ ἀγγέλων καὶ ἀνθρώπων*, a spectacle to the world and angels and men, *θεατὴρ* the theatre for all the *ἐπιμαχίαι κατ' ἀνθρώπων*, as some (I say not how well) have lightly changed the phrase, 1 Cor. 15. 32. *combating with men*, as with lions, and beares, or else *θάλασσαν*, the stage, and scene for the whole world of fiends and men, to act their tragedies upon, and no manner*

manner of *newes* in all this. Even among the heathen, the *Grammarians* tell us, that never any *Comedy* of *Aristophanes* took so well, as his *Clouds*, that was spent all in reproaching of *Socrates*, and under that title involved the whole condition of *learning*; Though through *Alcibiades's* faction excidit, it miscarried, mist its applaus^e once or twice, yet when men were left to their own humors, 'twas cried up extremely. And therefore not to think it strange, that is the first thing; Yea, and 2^{dly}. To make it matter of rejoycing and triumphing, of a χαλπαὶ καὶ ἀγαλλιάσει, *Mat. 5. 12.* a plain shouting for joy, or, as we render it, exceeding gladness, that they are worthy of this degree of *Christian* preferment, to suffer shame for *Christs* name; That woe of *Christs* we have been generally secure, and safe from, *Luk. 6. 26.* Woe unto you when all men speak well of you, we have had in all ages friends good store, that will not let this curse light on us; And blessed be God, if it prove ἡμῖν ἰχαρι, we of the last age peculiarly, that that great blessing is reserved for, *Mat. 5. 11.* Μακάριοι ὅταν ἐνεδίωκον καὶ διώκων καὶ ἐμίσην τῶν πονηρῶν ψυχῶν, blessed are ye when men shall revile and persecute and say every evil word against you; But withall let us be sure to take along with us the ἄδελφοί [falsely] that followes, that it be our innocence that is thus reviled: The devil is most ready to do it then, being κατηγορὸς τῶν ἀδελφῶν, accuser of the brethren, the best *Christians*, that he may exercise two of his attributes at once, accuser and lyer both; If he do not so, I am sure twill be small matter of rejoycing to us, small comfort in suffering as a thief, saith the *Apostle*

Apostle, though all joy in suffering as a *Christian*, and so small comfort in the *overdrown* being reproached unless the *Adversities* [false] be joyned with it; And therefore you must adde that *cantion* to your *comfort*, that they be your *good*, at least your *justifiable* deeds, that be evil spoken of, or else it will not be a *sic prophetas*, the prophets were used like you. The *Clergyman* that in such a time as this, when the *mouth of hell* is open against us, shall think fit to open any other *mouth*, to joyne in the cry against the *Church*, to give life, or *tongue* to any *scandalous sin*, and set that to its *clamans de terra*, crying from the ground; that shall with any one real crime give *authority* to all the *false pretended* ones, that are laid to the charge of our calling, that by *drunkenness* or *incontinence*, by *luxury* or *sloth*, by *covetousness* or *gripping*, by *insolence* or *pride*, by *oaths* or *uncomely jesting*, by *contention* or *intemperate language*, by *repaying evil for evil*, or *rayling for defamations*, shall exasperate this *raging humour*, and give it true *nourishment* to feed on, what doth he but turn *broiler* and *boniefen*, make new *libels* against the *Church*, and by that means perswade *credulous*, *seducible spectators*, that all are *true*, that have been made already; I know not what *climax* or *aggravation* of *woes* is heavy enough for that man, all the *lamentations* and *Splendores* in the *Bible*, *Alas my brother*] will not reach unto it, that of the *milstone about the neck*, or the *Melius si nunquam nasceretur*, it had been better if he had never been born] are the fittest expressions for him. S. Paul for the vindicating his *ministry* from *vileness*,

was fain to mention all the good deeds he had ever done among them: O let not us *bring our evil to remembrance*, by acting them over *afresh*, but think it most *abundantly sufficient*, that we have already thus *contributed* to the *defaming* of our *calling*; He that hath done so formerly, that by the guilt of any one *scandalous* sin (and it need not be of the *first magnitude*, to deserve that title in a *Minister*) hath *contributed* ought to the *vilifying* of the whole *Order*, 'tis now time for him to see what he hath done, been a *troubler* of *Israel*, set the whole *kingdome* in an *animosity* against the *Clergy*, and when will he be able to *weep* enough in *secret*, to wash out this *stain*, incorporate into the very woofe of our *robe*? I shall no farther *aggravate* the sin upon him, than to prepare him to *seek* out for some *remedie*, and to that end to bear me company to my last *particular*, how far we are concerned in the *transcribing* *S. Pauls* pattern, how far that *practice*, and that *end* is imitable by us, that are here *assembled*.

This *practice* consists of two parts, a *positive*, and a *negative*. The *positive* part of this *practice*, the ἀλλὰ ὑμεῖς, *but you*] hath no case of *scruple* or *difficulty* in it; The *You*] are the *Corinthians* souls; As in other places the *souls* signify the *persons*, so many souls went out of *Egypt*, i. e. so many men; so here, by way of *exchange* or *quittance* on the other side, *you*, i. e. *your* souls, according to that of *Pythagoras* of old, ἡ ψυχὴ σου, *thy soul is thou*; And then adde the ζητῶ *I seek*] to it, and it gives you the *uncontradicted duty* of a *Minister*,

to be a *seeker of souls*, the *spiritual Nimrod*, the *hunter before the Lord*, *hunter of men*, *hunter of souls*, and that indeed as *wild*, and *untameable*, *subtle a game*, as any *wilderness* can yeeld, so *unwilling* to come into our *toyles*, so *wise in their generation* to escape our *snares*, so *cunning* to *delude* all our *stratagems* of bringing them to *heaven*, that a man may commonly labour a whole night and catch nothing. He that winneth, or taketh souls is wise, saith the wise man, *Prov. II. 30.* A piece of *wisdom* 'tis, not suddenly learn'd, a game, wherein all the *wisdom* of the world, the *φεινός* *Caenós*, the *prudence of the flesh*, and the *cunning of hell* are all combin'd in the party against us, for this *ἀντιοβήματα* *δὲ* *τῶν* *δαίμόνων*, as *Synesius* calls the soul, this *stake* betwixt God and devils; and the game must be very carefully play'd, and dexterously managed on our side, if we think ever to win it out of their hands. The manner of *pastors*, as of *shepherds* among us, is much changed from what it was in the *Eastern* parts of the world, in *Greece* and in *Jurie*; The *sheep*, saith the *Philosopher* in his time, would be lead by a *green bough*, and follow whithersoever you would have them; and so in the *Scripture* is still mention of *leading of sheep*, and of the *people like sheep*, *Psal. 77.* but now they must be driven and followed, yea, and sometime by *worrying* brought into the *fold*, or else there is no getting them into the *fairest loveliest* pasture. The *sheep* were then a *hearing*, and a *discerning* sort of creatures, could hear the *shepherd*, and know his *voice* from all others, and when the *sheef* and *robber* came,

the sheep did not hear them, Joh. 10. 8. but now 'tis quite contrary, either not hearing at all; *profaneness* and *dissoluteness* hath possess'd our soules with the *πῆμα κατανίξως*, spirit of *slumber*, *torpor*, *absolute deafness*, that all our hearing of *Sermons* is but a *slumber* of such a continuance, or else having no *eares* for any but the *thief* and *robber*, if any come on that errand, to rob us of our *charity*, of our *obedience*, of our *meek* and *quiet spirits*, and *in-fuse calumnies*, *animosities*, *railings*, qualities that *ipso facto* work *metamorphoses* in us, change *sheep* into *wolves*, his voice shall be heard, and admired, and deified, like *Herods*, the voice of *God* and not of *man*, though nothing be so contrary to *God* or *godlyness*, as that voice. In this and many other considerations it is, that the *ζητῶ I seek*] here is so necessary; All our *paines* and *industry*, *diligence* and *sagacity* are little enough, to bring men into the true way to *heaven*, so many *by-ways* on every side *inviting*, and *flattering* us out of it, so much good company *perswading*, nay so many *false leaders* directing us into *error*, that a *Minister* had need fasten himself into the ground (like a *Mercuries* post in this division of *waies*) and never leave *hollowing*, and *calling* and *disabusing* of *passengers* with a— *This is the way, walk in it*; or in the *Apostles* words, *Follow peace with all men* (*διώκετε pursue and follow it*) and *holyness*, without which no man shall see the *Lord*; *Peace* and *holyness*, two such *strangers*, such *prodigies* in the world, (having taken their leaves so solemnely with *Astrea* for *heaven*) that unless they be followed with a *διώκετε full speed*, as in an *hue and cry*, there

there is small hope of *overtaking* or *bringing* them back again to the *earth*, And yet without them, *heaven* must be fain to turn an *unhabitable* part of the *world*, *pars globi incognita*, as empty of *Saints*, as it is full of *glory*, without them *Nemo Deum*, *no man shall see God*. Could I imagine it possible for me to be *instrumental* to you in this work, to advise or *direct* you in this course, this method of *seeking* your peoples *souls*, so that God might one day find them in this *temper*, in *pace & Sanctitate*, in *peace and holyness*, I should put off all the *reverence*, that I bear to this *assembly*, all consideration of the *business* of this day, and venture to be *unseasonable* that I might be *useful* to you in *this* point; But I know there be no *general* rules, that can *promise* themselves such a *successfulness*; the variety of *tempers* must have different *accommodations*, and well if after using of *all* means, we can be able to *save any*. The way most probable in my conceipt is the bringing men acquainted with the *difference* betwixt the *first* and *second* Covenant; then pitching on the *second*, as that that belongs to us *Christians*, to shew them the *condition* of this covenant in the *gross*, the νόμος πίστεως, *law of faith*, made up of *commands* as well as *promises* all the *Gospel-precepts* that joine together to complete that *Codex*, that *law of Repentance*, *self-denyall*, *Charity*, the *New creature*, which S. Paul interprets πίστις ἐν ἀγαπῇ καὶ ἀγάπῃ, *Faith consummate by love*, or, as S. James, τελειουμένη δι' ἔργων, *perfected by workes*, *sincere*, *impartial*, *constant*, though not *unsinning*, *perfect* obedience; And then, if you will have it in the

retaille, the Sermon in the mount, in the 5th and 6th of *Matthew* will give it you completely; were men but possess'd that those duties there mentioned, with the *ego autem, but I say to you*] were duties indeed not onely phrases, and formes of speech, that they are not onely by grace made possible to a Christian (an easie yoke, light burthen, and a command nigh unto thee, *Rom. 10. 8. i. e. ἐν ᾧ ἐγγύς ἐστι*, as the 72. render that place of *Deuteron.* from whence 'tis cited) but also most indispensibly necessary, without which *nemo Deum*, none shall see God, Gods oath being gone out against all others, with a *nunquam introibunt*, they shall never enter into his rest. It would, I conceive, within a while be found necessary either to give over pretending toward heaven, or else to observe those gesses, that alone of all others can bring us thither; and so the world of Christians be once more divided, as *Epiphanius* saith it was in the first ages, not into *Orthodox* and *heretical* (for those are titles, that every man will applie as he lists, the one to himself and his adherents, the other to all others that he *disphanfies* :) nor again into *spiritual* and *carnal*, (for those were abused too in *Tertullians* time, as soon as ever he turned *Montanist*, then strait *nos spirituales*, we *spiritual*, and all others *animales psychici*, meer animal men) but into *εὐσεβείς καὶ ἀσεβείς*, godly and ungodly livers, and so impiety, injustice, and uncharitableness be the grand heresies, to be anathematized, and peace and holyness the most *Orthodox Christian* tenets in our Religion. But then for the atchieving this aime, let me tell you, that men must have more than Sermons

to lead them, the *visible* preachings of your *lives* must συνεργῆν *cooperate*, and joyned in the work of *drawing* sinners to God, or else 'twill hardly prove *successful*: you know the story in *Gellius*, when that *excellent counsel* was given at *Lacedæmon* by one that was vitâ *defamatissimus*, infamous for a very ill life, they were to take the *counsel* out of his mouth, and appoint a *good man* to deliver it, though a *worse Orator*, *Lib. 18. 3.* Two things the Gospel was first planted by, *teaching*, and *miracles*, and those *miracles* in *Scripture* phrase are called *workes*, and *mighty workes*; Now though the *miracles* be *outdated*, yet the ἔργα *workes*, in the other sense must never be *antiquated*, 'tis they that the δύναμις *power* belongs to, the *efficacy*, and *force* and *mightyness* of our *preaching*, which if it be not added to our *Sermons*, our *threats* will be taken for *Mormo's*, our *promises* for *delusions*, our *exhortations* out of *Scripture* for acts of *tyranny* and *oppression*, laying those *burthens* on other mens *shoulders*, which we will not touch with our own fingers; But if our *lives* beare witness to our doctrine, by letting them see us write those copies with our own hands, which we require them to transcribe, then as *Polybius* saith of *Philopæmen*, that good Orator, and good man, (and the goodness of the man was the special peece of his oratory) ἢ μόνον ἀποτρέψει ἀλλὰ καὶ παρρησιᾷ, we shall not onely persuade but enforce our auditors; This is the onely honest way of insinuating our selves into our peoples affections, by letting them see how hearty our exhortations are, by our zeale to observing them our selves, by shewing what *miracles* of reformation the

Gospel is able to *work* on them; by an *essay* of its efficacy on our own breasts; And if this positive part of S. Pauls practice be perfectly con'd, the negative will follow, the *non vestra not yours.*] He that heartily and affectionately seeks the souls of his auditors, will never pitch design on any thing else, that is theirs, the crown that belongs to him that converteth many to righteousness, is too rich to receive luster or commendation from any inferior accession, or acquisition from any thing that the *vestra yours*] can signifie; He that hath any consideration of the *vestra, yours*] in this work of a Pastor, is the μισωπὴς, the mercenary hireling, that Christ so prejudiceth with the φῶς and ἡ μέλει οὐ βλάπτει, he flies, and he cares not for the sheep, from no other topick of prooffe, but onely, ἐπὶ μισωπῆς, because he is an hireling, Joh. 10. 13. And of what ill consequence 'twas foreseen this would be in the Church, you may conjecture by that one act of the administration of Gods providence in this behalf, constantly observable through all ages. That no Minister of Gods might be forc'd to such viler submissions, driven out of that Apostolical, generous ingenuity (*Freely have you received, freely give,*) into Gehezi's meanness, and mercenariness, selling and bartering that sacred function, the gifts of the holy Ghost. or the exercise of those gifts; it is, no doubt, that Gods providence hath in all ages so liberally provided for endowing of the Church; Among that people where he himself so immediately presided, that, saith Josephus, it could not be called by the style of any other nation, monarchie, aristocracy, but

but *θεοκρατία*, neither administred by Kings or Senates, but immediately by God himself; there the Levites, without any of their own arts or pursuits, were much the richest Tribe of the twelve, lost nothing by having no portion among their brethren; Not to mention their parts in sacrifices and offerings, and their forty eight cities with suburbs, made over to them, Num. 35. the Lords being their inheritance, i. e. the instating the tithes upon them, was demonstratively as large a revenue to them, as (supposing an equal division) the remainder could be to any other Tribe, yea and larger too, as much as the twelve tenth parts which they received, exceeded the nine, that remained to each Tribe after the decimation, i. e. by one third part of what was left to any Tribe. And among Christians in the infancy of the Church, before the ministry was indowed with any certain portion, yet sure the *κοινωνία τοῦ ἀγίου*, the Christians selling their lands, and bringing the price of them to the Apostles feet, though not for them to inclose, yet for them to partake of, as well as to distribute, kept them from any necessity of the *quero vestra*, seeking that which was other mens. Nay where that provision was not to be expected, as in their travailes, and journeyings, yet the staff and the scrip are interdicted the Apostles, Mat. 10. 10. and under those two phrases, the *quero vestra*, the making any gain by the Gospel, the staff in that place was according to the custome of the Jewes, *baculus paupertatis*, the staff of poverty, which Jacob intimates, when he saith, with my staff I went over Jordan, i. e. in another phrase, a poor Syrian ready to perish, particularly *πίψος πτωχός*

ἡσυχίας the sign of a Mendicant, (which the Germans call at this day, *baetell stab*, from the Greek *αἰτῶν*, this begging or craving staff) and this, with the scrip, was forbidden the Apostles in S. Matthew, though in Markes relation, another kind of staff, the staff for *travaile* be permitted them; To shew Gods absolute dislike of the *quaro vestra*] in Apostles, even before any certain provision was made for their maintenance, God, that feeds the young ravens, sustains the destitute (and beleeve it, his Exchequer is no contemptible *banke*, his table in the wilderness is served with *quails* and *manna*) undertaking to provide for them sufficiently by some other means; And since by that same providence the Church is now indowed again in most parts of Christendome, and Gods severe denunciations against sacrilege set as an hedge of thornes about Levi's portion, sure to prick, and fester, and rankle in his flesh, that shall dare to breake in upon it, what is this but still a continued expression of Gods dislike of the *quaro vestra*, who hath therefore made over his own portion on us, that therewith we might be contented, and provided for, without the *ἡσυχίας*, v. 17. without letting loose our hands, or our appetites on other mens possessions? You see then, by the way, the error of those, that from this practice of the Apostle are ready to prescribe us absolute poverty, that will have all the lawfull proper revenues of the Church prohibited, under the *vestra*, and then claiming of tithes or any other Ecclesiastick indowment shall get under that style, and the Apostles *non quaro*] urged for a president against us; with how little law, or logick you will

will perceive, when you remember, that the *tithe*, or what else is *consecrated*, is by the very *lawes* of this *kingdome* (to derive the *pedegree* no farther) as much the *Ministers* own, held by the *same* *tenure* of *Donation* first, then of *Parliamentary* *confirmation*, that any mans *inheritance* descends unto him, and therefore to demand them, is no more a *quero vestra*, than to demand a *rent* of a *tenant*, in a word, a direct *mea*, not *vestra*, a *right*, and not a *gratuity*. Nay the *learned Jewes* have gone farther (*R. Bechai* on *Deut. 14.*) that if the *tithe* be not paid, the *whole* *heap* becomes *Gods* *portion*, and cite it as a *speech* of *Gods*, that if thou pay the *tithe* it is thy *corn*, if not, it is *Gods* *corn*, and therefore, saith he, it is said, *Hos. 11. 9.* therefore I will return and take away my *corn* in the time thereof, and my *wine* in the *season* thereof; like that *land* that is held in *capite*, with a *rent* reserved, the *non-payment* of the *rent*, or *homage*, is the *forfeiting* of the *tenure*. But I desire not to follow this *Jew* in his *meditation*, but rather to come home to our *selves*, and not onely to *interdict* our *selves*, the *quero vestra*, but even regulate us in the *quero nostra*, purge out of this *assembly* whatever may favour of the *Jew*, all *gripping*, or *rigor*, or *sworeness*, or *summum jus*, even in the *quero nostra*, seeking that that is our *own*. To this purpose in the first place not to seek all that is our *own*; Though 'twere not a fault in the *Lay-Pharisee*, *Mat. 23. 23.* Ἀποδεκατῆτε ἰσίδουρα, to pay *tithe* of *cumin*, and the *smallest* *herbe*, yet perhaps it may be in the *Priest* to require it; A fault not of *injustice*, or the *quero vestra*, but of *sordidness*, and *meaneness*

Est. 4. 1. in the *quaro mea*: Aristotle I am sure would
 condemn it under that style of φειδωλοί,
 γλιχerei, κίμβικες, too much *pooreness* and *te-*
nuity of mind, τῇ δόσει ἐλλείπειν, τὴ δὲ ἀλλοτρίων
 ἐκ ἐφελδαι, though not in *desiring* other mens,
 the *quaro vestra* in the text, yet in want, or
 defect of that *liberality*, *ingenuity*, that is re-
 quired of the *moral* man, which he there
 specifies by the κυμνοπρίστος, *exactness* even to
 the partition of a *Cumin* seed, a fault, if ob-
 servable in a *heathen*, then sure *censurable*
 in a *Christian*, and in a *Minister vile*, and
scandalous. When this is resolved against in
 the first place, as *illiberal*, *degenerous* and
beggerly, contrary to that *generosity*, and *supe-*
riority of mind, that our *profession* should be
 thought to *infuse* into us. The next thing I
 must require of you in the *quaro mea*, is a ge-
 neral *unconcernedness* in the things of this world,
using the world as if we used it not, possessing
 the *wealth* we have, but not being possess'd by it
 (for then it turns our *devil* or *familiar*) as able
 to part with it at Gods call, as to receive it at
 his gift, *powring* it out upon every his *intima-*
tion, *seeking*, and *projecting* for *advantages* to
 be the better for this *false Mammōn*, by be-
 ing rich in good works, and when we see it a
 parting from us of its own accord, taking a
 cheerful *unconcerned* leave of it, retaining so
 much of the *Sceptick*, as the ἀταρξία amounts
 to, an *untroubledness* with these inferior events,
 and of the *Stoick*, or *wise man* in Antoninus,
 as ἡ ποτεῖν παρορσία, to act no *passionate*, *lugu-*
brious, *tragicall* part, whatever *secular provo-*
cation cross us on the stage. Then 3^{dly}, An
 entire *contentedness* with our lot, that duty
 of

of the last commandment, which is absolutely required to the *non quæro vestra*, or as our Apostle interprets himself, the ἐκ ἐπιουρίᾳ, not, as we render it, not making a gain, but not desiring, coveting any thing that is another's. To this purpose excellently Epictetus of old, that he that eats, and carves to himself of those dishes onely, that are set before him, reaches not after those that are out of his distance, αὐτὸς ὄντως θεῶν συμπίτης, is fit for a guest at Gods table, which you may make, if you please, a periphrasis of a Minister; Did I not fear that this were a duty of too great perfection for some of my auditors, an *unusquisque non potest capere*, every one cannot receive it, I should go on with that divine Philosopher, that he that abstains from that which is set before him, contemnes that riches, that comes knocking at his dore, ὁ μόνον συμπίτης τῷ θεῷ, ἀλλὰ καὶ σιωπῶν, is not onely a guest at his board, but a companion in his throne, and that is the pitch, that I would commend unto you, if I might hope, you would endeavour after it. But then 4^{thly}, and lastly, the *minimum quod sit*, (that that I must not leave you till you have promised me, wrastle till break of day, except you will thus bless me) the lowest degree, that can be reconcileable or competible with an Apostle, is the not suffering your *quæro vestra*, your hope, or designe, of secular advantages, gaining of gratuities, gaining of applause, to have any the least influence on your preaching, to intermixe never so little in your seeking of souls; This is the καταδύειν τὸ λόγον τοῦ θεοῦ, dashing, or imbasing the word of God, corrupting it with
cur

our unworthy mixtures, making it instrumental to our gain, or popularity, the meanest office, the vilest submission in the world. I remember a note of *Procopius* on 2 *Kings*, that *Elisha* sending his servant to cure the *Sbunnamites* child, forbids him to pass any complement with any by the way; I had thought it had been for speed, but he saith, ἵδαι τὸ φιλόημον, ἵδε φιλοδοξία τὴν θαυματουργίαν κωλύει, he knew his popular humour, and that popularity hinders working of miracles; and then by the same reason we may conclude, that that must needs enervate the word of God, and make it harmless and liveless in our hands, and the Minister that is given to it, will hardly ever work wonders in the curing, or recovering of souls. But that servant you know had another fault, φιλαργυρία, desire of money is ἡ ἡ κακίας μητρόπολις, the mother-city whence all wickedness comes forth, said *Bion* of old, and *Timon* puts them both together, ἀπληστία καὶ φιλοδοξία καὶ κακῶν σοιχεῖα, insatiate love of wealth and honour are the elements of evil; and 'tis strange to see how truly those wise men were called vates, what Prophets they were, what direct Satyres those words of theirs are against the times we live in; Our ἀπληστία and φιλοδοξία, covetousness and popularity, are the elements of all the ruine, the seeds of all the desolation that is threatned against this Church, some of us by the notorious scandalous guilt of those two crimes, tempting rash, uncharitable spectators to resolve that those sins are the formalis ratio of a Clergyman, accidents of the essence, and inseparable from the order (and 'tis not the illogicalness of the inference, that

that will excuse them, that have joyned with *Satan* in temptation to make that conclusion, nor deliver us from the destruction that followes it. Others of us on the contrary side, but from the same principles, decrying all due either of maintenance, or respect to the Clergy, de-vesting themselves of all, but contempt and drudgery, hoping (we have just reason to suspect) by flying both to be courted by them both, to have them more sure at the rebound, than they can at the fall, to run from them here most violently, that they may have them alone to themselves when they meet at the *Antipodes*. What imprudent bargaines such men are likely to make, if they should be taken at their words; what skittish things popular benevolence, and popular applause have been alwaies found to be, experience hath taught others. I desire even they that make that choice may never pay so deer for that knowledge; But whatever the error prove in the transitory commodities of this world, it matters little, for wealth and honour are, sure, things, that we may go to heaven without, and so, for as much as concerns our individuals, are not necessary to us, as Christians; yet can I not assure you, but that they are necessary to us in some degree as Ministers, wealth in a competence to rescue us from contempt; and respect, at least so far, as a *nequis te despiciat*, let no man despise thee, to keep us from being utterly unprofitable; some revenue of our own, to keep us from the *quero vestra*, and some authority of our own, to inable us for the *quero vos*, somewhat of either from the character of our office, that we be not tempted to seek either by unlawful means

means to *purchase* the *vestra*, by the *sale* of *vos*, to acquire the *favour* of our *auditors* by the *exposing* of their *souls*. Think but how probable a *fear* this may be, when things come to such a *complication*, that he that hath a *sin* to be *preach'd* against, hath a *benevolence* to be *preach'd* for; he that hath a *wound* to be *cured*, is able to be *thankful*, if he may be *kindly* used, yea, and to *mult* the *Chirurgion*, if he be too *rough*, when he that hath somewhat to *mend*, hath also somewhat to *give*, a *commutation* to escape his *penance*, whether this may not prove a *temptation* to him that hath no other *livelyhood* to depend on, and consequently whether *rankling* and *gangrening*, may not be look'd for, as an *ordinary* title in our *weekly bills*, when the *skinning* of *wounds* is become the *gainful craft*, and *compliance* and *popularity* the *great Diana*, that *trade* by which men *have* their *wealth*. But perhaps the most of this is an *extravagance*, I wish and pray it may prove an *unnecessary* one.

There is yet *one* branch of the *application* behind; the *end* why *S. Paul* delivered this *text* of mine, that I told you was the *vindicating* his *ministry* from *contempt*, the *gaining* some *authority* with the *Corinthians*; And let that be our *method* also, to come to that *end* by the *non vestra sed vos*, not to *acquire* that thin blast of *aire*, that *Camelions* are wont to feed on, but that *solid substantial* estimation, that dwells onely in the account of *God* and the hearts of true *Corinthians*; That that may disperse those *fumes* of *prejudices*, that *Satan* is wont to blast the *Minister* with,
when

When any saving effect is to be wrought by his *ministry*, that *unblemish'd reputation* here, that when it is to be had, is a *precious blessing*, very *instrumental* to the *edifying* of others, and is a kind of *coronet* here in *this life*, *preparatory* to that *crown* hereafter; And sure there is no work of *ours*, that we can justly hope God will think fit to *reward* with such a *crown*, but the *sincere labouring* in the word and *doctrine*, filling our souls with the *earnest desire* of *saving* others, espousing it as the *sole felicity* of our *lives*, the one *promotion* that we aspire to, to *people* heaven with *Saints*, to send whole *colonies* of inhabitants thither. 'Twas the *excellence* and *pride* of the *antient Jews*, yea, and the *craft peculiar* to them, saith *Josephus*, *τεκνοποιουντες*, getting of children, *propagating miraculously*, and the barren was the most *infamous* person among them, *Behold I go childless*, the *saddest lamentation*, and *Give me children or else I dy*, and *Take away our reproach*, most *pathetical Scripture expressions*; yea, and among the *Romans* the *jus trium liberorum*, the *right of three children*, you know, what a *prerogative* it was: This is our *trade*, my *brethren*, to *beget children* to *heaven*, and according to the *Law of the Goel* in *Deut.* now our *elder brother* (*Christ*) is *dead*, we are the men, who by *right of propinquity* are *obliged* to *raise up seed* to our *elder brother*. O let it not be our *reproach* to go thus *childless* to our *graves*, at least our *guilt*, and *just accusation* to bereave our *Saviour* of that *seed* he expects from us, you know what a *sinne* it was to *repine* at that *duty*; let not us be

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wanting

wanting to *Christ* in this so *charitable* a service, *charitable* to *Christ*, that his blood may not have been *shed in vain*, *charitable* to *others*, whom we may by *Gods blessing* convert unto *righteousness*, and the *charity* will at last devolve on *our selves*, who by this means shall *shine as the brightness of the firmament*, and as the *starres* for ever and ever.

THE

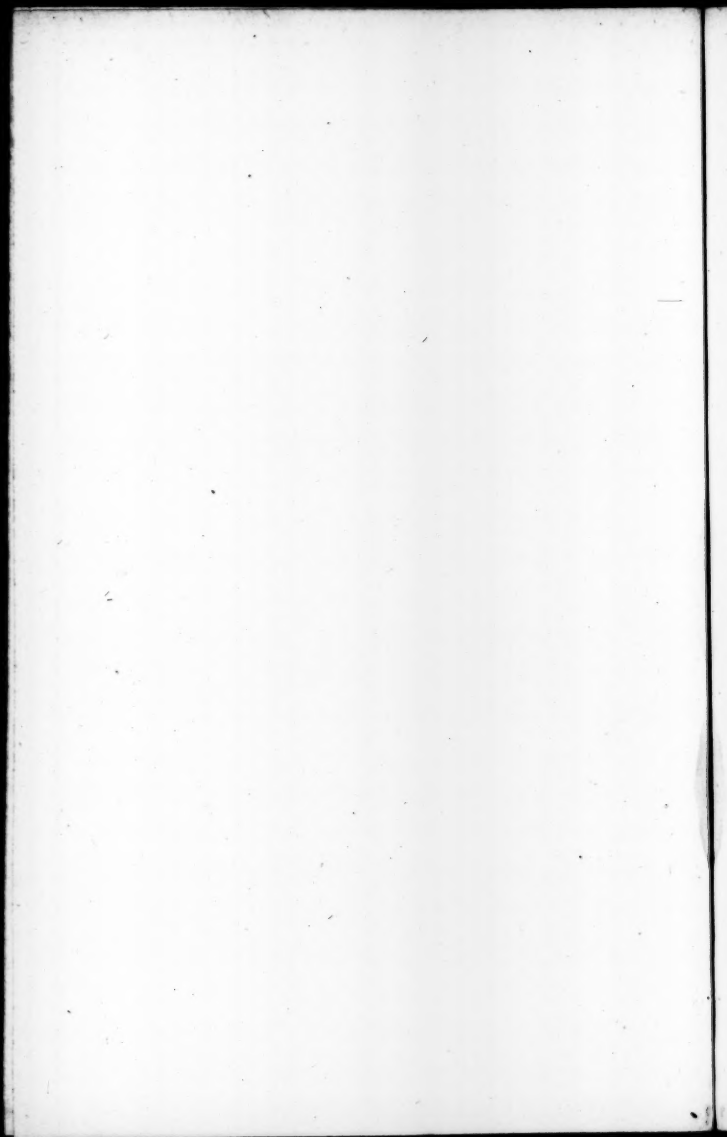
THE
POOR MANS
TITHING,

A
SERMON
Preached in *S^c Pauls Church*
BEFORE THE
LORD MAIOR.
AND
ALDERMEN
OF THE

City of *London* on the 12th of
April, Anno Dom. 1640.

By *H. Hammond, D. D.*

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THE POOR MANS TITHING.

DEUT. 26. 12, 13.

*When thou hast made an end of tithing all the
tithes of thine encrease the third year—
Then thou shalt say before the Lord thy
God—*



That the first sound of this text may not possess you with an expectation of a *Vicars plea*, a discourse of *tithes*, and *querulous* invective against *sacrilege*; and consequently by this *prejudice*, your *ears* and *hearts* be fortified impenetrable and *impregnable* against the *speaker*, and the *Sermon*; that I may reconcile the *choise* of this text with the imploring and hoping for your *patience*, I shall immediately deliver you from your *fears*, by assuring you, that the main of this text is (and the *total* of my discourse shall be) bent quite toward another coast, that which in the sincerity of my heart, I conceive may best comply with your *designes*, either as *Christians*, or

as men, most tend to your *servi*ng of *Christ*, and *enriching* of *your selves*, with the *increase* of your *wealth* here, and *glory* hereafter. And when I have told you this, I can not choose but say, that I am your *friend*, and for that may claime not as an act of *favour*, but *justice*, the payment of this *debt*, the return of your *patience* in *receiving*, and *care* in *praetising* what shall be delivered.

There was a *double tithing* among the *Jews*, the *every years tithing*, and the *third years tithing*; the *every years tithing* you know whole *patrimoine* it was; but after that was set apart (and *presented* unto the owners) every *third year* there was another to be raised, over and above, for the *stranger*, the *fatherless*, and the *widow*, as you may see it enacted, *c. 14. v. 29.* this was called by the *Rabbines* the *second tithing*, and in another respect the *third* by some of them, (the *tithe* for *feasts*, *Deut. 14. 23.* going for the *second*, and the *tithe of the tithes*, which the *Levites* paid the *High priest*, going for the *fourth*, in that account) but most significantly תרומת העניים the *tithe for the poor*, *ἡ ἀρχὸς τῆς ἐνάτης* in *Josephus* the *poor mans tithing*, or in the words of this text, the *compleveris decimare anno tertio*, the *making an end of tithing the third year*; Till this were done, there wanted a *compleveris*, what ever other dues were paid, the work was *incomplete*, and upon the performance of that, here is a stock of *confidence* toward *God* for him, that hath done it, a *right* invested on him to all the *abundance* of *Canaan*, *v. 15.* a justifiable pretension to all *temporal blessings*,

blessings, which he may depend on; and challenge at Gods hand, 'twere but a cold expression to say, he might expect by petition, I will adde, he may require by claime, and produce his patent for it here in my text, *Cum compleveris*, &c. *When thou hast made an end*, &c.

This text I have upon advice resolved not to divide into parts, but my discourse upon it I shall, by setting it these bounds, and limits; 1. That it present unto you the duty of almes-giving, by occasion of these words, *Cum compleveris decimare anno tertio*, when thou hast made an end of tithing—the third year. 2. The benefit arising from the performance of this duty, from the rest, *Dicas coram Domino*, then thou shalt or mayest say, i. e. hast right and power to say, before the Lord thy God. In our progress through the first of these, we shall observe these gesses; 1. We shall begin with the 3^d, consider almes-giving simply, deducing the practice of the Jewes down to us Christians, and so in a manner give you the history of almes-giving. 2. We shall look into the *modus*, what portion ought to issue out of every mans revenues, taking our rise from the practice of the Jewes, a tithe of all increase every third year. 3. We shall proceed to the 3^d s^e, consider it as a duty, and then we shall have done with the first general.

In the second general we shall shew you, 1. In thesi, that confidence or claiming any thing at Gods hands, must take its rise from duty in performance, Then thou mayest say; then, but not before. 2. In hypothesis, shew you the connexion between this confidence and this per-

formance, claiming of *temporal plenty*, upon giving of *almes*. These are the several *posts* and *stages* of my *future discourse*, the *Monogramme* drawn in *cole*, as it were, wherein you may discern the *lines* and *lineaments* of the whole *body*; I must now descend to the *filling them up*, and giving you them a little more to the *life*, taking them in the order proposed, very *loosely*, and very *plainly*, making provision for your *hearts*, not your *eares*, for your *future gain* and not your *present sensuality*, and begin with the *first general*, and in that, the *ὅππ*, or *almes-giving simply considered*, deducing the *practice* of the *Jewes* down to us *Christians*, and so give you in a manner the *history* of *almes-giving*.

Though we assert not an *equality* of worldly riches from any decree either of *God* or *nature*, find not any statute of *πάντα κοινὰ*, any *law of community* in any but *Plato's* institutions, and those never reduced to *practice* in any one city in the world (attempted once by *Plotinus*, through his favour with *Gallienus*, who promised to reside in his *Platonopolis*, but soon altered his purpose again, as *Porphyrus* tells us) yet I may suppose it for a granted *maxime*, that the *extreme inequality*, that is now so illustriously visible in the world, is not any act of *Natures primary* intention, or *Gods first and general providence*; *Aristotle* may tell us of some *ἐύσει δέλοισι*, some that *Nature* hath bored through the ear to be slaves for ever, and we may believe him, if we can find any ground for it, but of any *ἐύσει πτωχοῖ* colonies of men, sent into the world without any claim or right to any part of the worlds goods,

goods, he hath not left us any thing upon record. Nor hath the *book* of *Creation* in the *Scripture*, the *Bereſith*, or *natural philoſophie* of the *Bible* given us any hint for ſuch a reſolution, that ſome ſhould be born to *riot*, and others to *famiſh*, ſome to be *glutted*, and others to *ſtarve*, that mankind ſhould be thus *dichotomized* into ſuch *extreme diſtant fates*, ſome to *reign* in *Paradiſe* for ever, others to be *thrown over the wall*, as out of the *Adamites ſtove*, to *pine* and *freeze* among *thornes* and *briers*. This were an *absolute decree* of *election* and *reprobation*, improved farther than *Predeſtinarians* have ordinarily *extended* it. As we are wont to ſay of *ſinne*, that 'tis not to be found in *Gods Hexameron*, no fruit of his *Six dayes labour*, but a production of a *later date*, ingendred betwixt the *ſerpent* and the *woman*, that *Incubus* and *Succuba*, the *devil* and the *lower ſoul*; ſo may we ſay of *extreme want* and *poverty*, that its *nativity* is of the *land of Canaan*, its *father* an *Amorite*, and its *mother* an *Hittite*: *Satan* and *covetouſneſs* brought it into the world, and then *God* finding it there (whoſe glorious attribute it is to *extract good out of evil*) as he did once a *ſonne* out of an *ἀπολλύων*, *redemption* of mankind out of the fall of *Adam*, and ſo made the *Devil* an *instrument* of bringing the *Meſſias* into the world; ſo hath he in like manner by his *particular providence* ordered and continued this effect of ſome mens *covetouſneſs*, to become matter of others *bounty*, exerciſe of that one piece of *mans divinity*, as *Pythagoras* called *liberality*, and ſo *ex his lapidibus*, out of theſe *ſtones*, out of the *extreme want*

want, and necessity of our brethren, to raise trophies and monuments of virtue to us, of charity, liberality, and magnificence, of mercy, and bowels of compassion, that most beautiful composition of graces, that most heroical renowned habit of the soul. So that now we may define it an act of Gods infinite goodness to permit, though before we could not allow it reconcileable with his infinite justice, to decree the extreme inequality of earthly portions, the poor man gasping for food, that the rich may have a store-house or magazine, where to lay up his treasures; the careful labourer, full of children, suffered to wrestle with two extremities at once; hunger on the one side; and natural compassion to the helpless creatures he hath begotten, on the other; that thou by thy wealth mayest be that *Elijah* sent from heaven to the famishing forlorn widow, that Godlike man drop'd out of the clouds to his relief, and by the omnipotent reviving power of thy charity, usurp that attribute of Gods given him by the *Psalmist*, that feeds the young ravens, exposed by the old ones, sustain that destitute sort of creatures, that call upon thee. Admirable therefore was that contrivance of Gods mercy and wisdom, mentioned to the *Jewes*, not as a threatening, but a promise of grace, one of the privileges, and blessings of *Canaan*, the poor shall never cease out of the land, *Deut. 15. 11.* that thou mayest alwaies have somewhat to do with thy wealth, some sluice to exhaust thy plenty, some hungry leech, to open a vein, and prevent the access of thy fever, and withall, that thy wealth may ennoble thee, as *Xenocrates* told his benefactors children, that he had abundantly

dantly requited their father, for all men spake well of him for his liberality to Xenocrates, or as benefactors among the heathen were adored and deified, that thus thy faithless, fading falsehearted riches (which the Evangelist therefore styles Mammon of unrighteousnes, onely as ἀδικον is opposed to ἀληθινον, to true durable wealth) may yeeld thee more profit by the profusion, than by the possession (as silver doth by melting, than by continuing in the wedge or bullion, according to that of * Clemens, * *Pedag.* l. 3. c. 6. ἐκ ὁ ἔχων καὶ φυλάττει, ἀλλὰ ὁ μεταδίδως πλείους, the rich is he that distributes, not he which hath and possesseth; and * Lactantius, *Divites sunt * L. de just. non qui divitias habent, sed qui utuntur illis ad cap. de offic. opera justitia, the rich are they, not which viri just. have riches, but use them to workes of righteousness; purchase thee by being thus providently laid out, a revenue of renown here, and glory hereafter. You see then the pedigree and genealogie of almes-giving, how it came into the world; Covetousness and oppression and rapine, brought in emptiness, and beggery, and want, then Gods providence and goodness, finding it in the world, resolves to continue it there, to imply the treasures, and exercise the charity of others.*

Now for the practice of the world in this great affair, we cannot begin our survey more properly, than from the text, there to behold Gods opinion, or judgement, in this point, by the rules he hath given to be observed in this city of God, his own people of the Jews, whilst they were managed by God himself. The priesthood was the peculiar lot of God, and therefore may well be allowed the *προποικισία*, feeding

The Poor mans Tithing.

feeding first at Gods feast ; And the poor next after them were taken care of by God himself, *Lazarus*, as it were, in *Aarons*, as once in *Abrahams bosome*, next to the priest in the temple as to the *Patriarch* in heaven ; a tithing for the priest, and when this was done, every third year, a tithing for the poor : The withholding of the former was *sacrilege*, and of the latter, *furtum interpretativum*, say the *Schools*, interpretative theft, and the *Casuits* to the same purpose, that though our goods be our own, *jure proprietatis*, by right of propriety, yet they are other mens, *jure charitatis*, by right of charity ; the rich mans barn is the poor mans granary, nay murder too as we may conclude from the words of the wise man, the poor mans bread is his life (and that is sometimes thy dole, on which his life depends) and then, as there it followes, he that deprives him of it (so doth the unmerciful, as well as the thief) is a murderer. Nay farther, that murder one of the deepest dye, a *fratricidium*, like *Cains* of *Abel* his brother, and therefore as that is a *clamans de terra*, crying for judgement from the ground, so hath this a *clamet ad Deum contra te*, cry to God against thee, *Deut. 15. 9.* I will adde, at least so long as the state of the *Jews* lasted, it was *sacrilege* too. Shall we proceed then, and ask, when the state of the *Jewes* expired, did almes-giving expire with it ? was charity abrogated with sacrifice ? turned out of the world for an antiquated, abolish'd rite, for a piece of *Judaisme* ? The practice of some *Christians* would perswade men so, that the sword that *Christ* brought into the world, had wounded charity to the heart, that

that he had left no *such custome* behind him to the Churches of God, that Christianity had clutch'd mens hands, and frozen their hearts into an ἀπολιδωνς, as Arrian calls it, inverted that miracle of Christs, returned the children of Abraham into stones. Physitians tell us of a disease converting the womb into a firme stone, and the story in Crollius of a λιδομαστίον, a child of a perfect stony substance, is asserted by many others. Now the unhappiness of it is, that the Hebrew וֶטֶן that signifies a womb, by a little varying of the punctuation, signifies mercy also, and bowels of compassion, whereupon Hos. 1. 11. the Septuagint instead of ἔλεος have put μῆτρα, instead of mercy, a womb; and alas the same disease hath fallen upon the וֶטֶן in that other sense, the bowels of mercy in many Christians are petrified, transubstantiate into stones, pure mine and quarrey, and so we Ministers, damnati ad metalla (that old Romane punishment) condemned to digge in those mines, and by all the daily pains of preaching and exhortation, able to bring forth nothing but such λιδομαστία, stones instead of bread.

But I hope, my brethren, the practice of those some shall not be accepted as authenticke evidence against Christ, to defame and dishonour our most glorious profession, whose very style is [Brethren] whose livery [Charity] and Character that they love one another. I know not how unmerciful and hardhearted the Christian world is now grown in its declination, as covetousness is generally the vice of old age, I am sure, 'twas open-handed enough, in its youth, witness that most antient primitive Apostolical institution of the Offertory in the Sacrament,

ment, that which was so considerable a part of that holy rite, that it gave denomination to the whole, the *Eucharist* styled κοινωνία *communion*, distinctly from this custome of bringing every man out of his store, and communicating to the necessities of the Saints, as it is 2 Cor. 8. 4. κοινωνία ἡ διακονία εἰς τὸ ἀγαθόν, the communion, or fellowship as we render it, more fully the communicativeness, or liberality of administering to the Saints, and is therefore by us rendred liberality, 1 Cor. 16. 3. Many excellent observations might be presented to you on this occasion, necessary for the understanding many places in S. Paul, especially of c. 11. of 1 Cor. but you will easily forgive me the sparing this pains, in this place; Let it suffice that we find in that chapter, that at those holy meetings there was alwaies a table furnish'd out of the bounty of communicants, for a common feast unto all the faithful; the rich might have leave to bring more than his poorer brother, but not to take place by that bounty, not to pretend any propriety to what he had brought, which is the meaning of the ἑαυτοῦ δειπνον every man his own supper, and the προλαμβάνειν ἐν τῷ φαγεῖν, taking precedence of others in eating, the rich to eat all, and the poor none, one to be hungry, and the other drunken, the fault which he there found with the Corinthians; Nor did the custome of liberality, annex'd to the Sacrament in those dayes, expire or vanish with the Apostles; The practice rather increased, than abated among their successors; Witness that προσφορά or oblation, first of all the fruits of the season, as an offering of first-fruits; afterwards onely ἄρτος καὶ κρασί, of bread and wine mingled

mingled with water, which the brethren or faithful, i. e. in the antient style, the Communicants are said to bring, and present at the altar or table of the Lord, for the furnishing of the table with part, and refreshing the poor with what was left. These are the εἰσφοραὶ ob-

* l. 2, c. 55.

lations in the * Constitutions, at least one sort of them, one being for the Priest, the other for the poor, and again, αἱ εἰς τὸ δοῦναι εὐποῖται, the doing good to them that want, the very word in S. Paul εὐποῖται καὶ κοινωνίας, to do good and communicate, Heb. 13. 16. and

* Ch. 25;

* τὰ εἰσφερόμενα ὅτι προσάσει πνήτων ἐκείνα, voluntary oblations for the poor; These are contained under his general head of καρποφοῖαι, bringing of fruits, of which he hath a * Chapter, and * κλειακαὶ σωεῖσφοῖαι, the Lords offerings, and * ἐλεημοσύνη, almes, and other where

* Lib. 7. c. 30.

* 1b c. 29.

* c. 7.

ἐκείνα τοῖς πνήτοις χορηγούμενα, voluntary gifts distributed to the poor; And observable it is from those, and other antient constitutions, that 'twas a punishment for some men, used in the Church, not to receive them to the Offertory, who yet were not so great malefactors, as to be kept from some other privileges of Christians; This was called, κοινωνία χωρὶς προσφορῶν, communicating without the offertory, frequently in the Ancyran and Nicene Councils, and therefore Epiphanius having mentioned the faults, for which offenders were excommunicated, as πορνεία, μοιχεία, fornication, adultery, &c. he addes, προσφορὰς λαμβάνει πλὴν τῶν ἀδικούντων ἐδὲ παρονομένων ἀλλὰ δικαίως βιούντων, the Church receives not offerings from the injurious, &c. but from just livers, noting that all but the δικαίως βιούντες, those that live justly

were

were interdicted the *privilege* of offering or giving to the *Corban*. Thus in *Clemens* was not the oblation received from the unjust publican who exacted *πλεονεκτικῶς*, above what was appointed, and so for executioners, whose oblation being the price of blood was not suffered to come into the *Corban*, no more than the thirty pieces of silver, that *Judas* took to betray *Christ*, *Mat.* 27.6. An excellent consideration for us to meditate on, that the being excluded from the *Offertory*, being denied the *privilege* of giving almes or being bountiful to the poor, went for a very great punishment; and so sure the duty, a special part of piety and publick service of God. And therefore the custome being either neglected, or intermitted at *Constantinople*, *S. Chrysostome* took care for the restoring it again, and thereupon made that excellent oration upon that subject, where from antiquity he proves the use of the *Offertory* on the *Lords* day, and mentions the *Corban*, or treasury, where 'twas wont to be put. I have been the more large on this particular, because it hath in all ages been accounted a prime piece of Christianity, (a special part of divine worship, saith *Aquinas*) the observation of which is yet, thanks be to God, alive among us, especially if that be true, which *Pamelius* cites out of *Honorius*, that instead of the antient oblation of bread and wine, the offering of money was by consent received into the Church, in memory of the pence in *Judas* sale. Onely 'twere well, if we were a little more alacrious, and exact in the performance of the duty, and more care taken in the distribution, especially that that notorious abuse of

of this most *Christian* custome, which they say (I hope unjustly) some part of this *city* is guilty of, in converting this *inheritance* of the *poor* into a *feast* of *entertainment* for the *Officers* of the *Church*, may be *branded*, and banish'd out of *kenn*. It is yet but a *sin*, which like some in *Aristotle*, hath never a *name*, had never yet the *honor* to be *forbidden*, if it should chance to live to that *age*, thrive and prove fit for an *ἐνομασία* the *imposition* of a *name*, let me have the favour to *Christen* it, A *newfound sacrilege*, a most *inhumane* at once, and *un-Christian* profanation; And if you want an *emblem* for it, that *antient* piece of *Nathans* designing will serve the turn, the *rich man* *feasting* on the *poor mans ewe lamb*, his *luxury* maintained by the others *blood*. 'Twere an *admirable* work of *Ecclesiastick discipline*, some way or other to bring the *Corban* in such favour with us, that it might prove a *banke* or *storehouse* in every *parish*, able to supply the wants of *all*; but much better, if we would fall in love with it our selves, as a way of binding up both the *tables* of the *Law* into one *volume*, of *ministring* both to *God* and *man*. by this one *mixt* act of *charity* and *piety*, of *mercy* and of *sacrifice*, and so, in the *wise mans* phrase, to *lay up our riches in Gods storehouse*, without a *metaphore*. But if it please you not, that any body (though in the resolution it be *Christ* himself) should have the disposal of your *almes*, as *charity* now adaies is a *pettish wearish* thing, ready to *starle*, and pick a *quarrel* with any thing that comes to meddle with it, then shall I not pursue this design any farther. So thou art *really*, and *sincerely* affected

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to

The Poor mans Tithing.

to the setting out of the *third years tithing*, thou shalt have my leave to be thine own *Almoner*, have the *choice* of the *particular way* of *disposing*, and *ordering* it thy self. And yet *three things* there are, that I cannot choose but be so *pragmatical*, as to interpose in this business; 1. For the *quando, when*, this *tithe* should be set out; Let it not be deferred, till the *Will* be a making, till *death* forces it out of our hands, and makes it a *non dat sed projicit*, onely a casting over the *lading*, when the ship is ready to *sink*, nor yet till our *coffers* be ready to *run over*, till a full, *abundant* provision be made for all that belong to us, for that is to feed the *poor*, like the *dogges*, onely with the *orts* of the *childrens table*; but as other *tithes* are paid, just as the *increase* comes in, presently after the whole *field* is reap'd, so must the *poor mans tithing* also; set out, I say, then, *dedicated* to that use that we may have it by us at hand, told out ready, when the *owner* calls for it. 'Twas a thing that *Antoninus* recounts as matter of special joy, and that which he numbers amongst the *felicities*, for which he was beholden to the *Gods*, that he was never ask'd of any, that he thought fit to give to, that he was answered by his *Almoner*, *ὅτι οὐκ ἔστιν ὑπομάρτυς τῷ θεῷ*, that there was not store at hand to performe his will. A most joyous, comfortable thing, in that *heathen Emperors* opinion, and yet that, that will hardly be attained to, unless we take some such course, as this, mentioned in *terminis* by *S. Paul*, *1 Cor. 16. 2*. Upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gathering
when

when I come; a weekly provision laid in, and ready in numerato for this purpose, that you be never surpris'd on a sudden, and so disabled to performe this duty. 2. For the *quibus*, I would answer to all, whom Christ hath made our neighbours and brethren, and I know not any that are excluded from this title. But you would then think I were set to sollicite against the lawes of this realme, and plead the cause of the idle wandering begger, that most savage, barbarous, unchristian trade among us, set, a man would think, in the streets by the devil, on purpose to pose, and tire, and non-plus mens charity, to dishearten, and weary them out of this Christian duty. No, we have a countermand from the Apostle against these ἀτακτοι, disorderly walkers, 2 Thess. 3. 7. that if any would not labour, neither should he eat, v. 10. the best almes for them, the seasonablest provision, and charity to such, is the careful execution of lawes upon them, to set them every one single in an orbe to move in, by that means perhaps to teach them the skill in time to be almes-givers themselves, at least to become fit to be receivers; For such, of all others, is the fixt, stationary, diligent, labouring poor man, whose motion is like that of the trembling sphere, not able to advance any considerable matter in a whole age, be they never so restless, whose hands, with all their diligence, cannot give content to the mouth, or yeeld any thing but stones many times, to the poor child that calls for bread. All that I shall interpose for the *quibus*, shall be this, that seeing a doe good to all, is now sent into the world by Christ, and that but little restrained

in any *Christian* kingdome, by an *especially* to the household of *Saints*, (all *Christians* being such) and seeing again, no man hath hands, or store to feed every mouth, that gapes in a kingdome, or particularly in this populous city, we may do well to take that course that we use in composing other difficulties, *referatur ad sortem*, let the lot decide the main of the controversy, and reserving somewhat for the publick, somewhat for the stranger, somewhat for common calamities, somewhat as 'twere for the universal motion of the whole body, somewhat for excentrickes and epicycles, let the place, whereon our lot hath cast us, be the principal orbe for our charity to move in, the special diocess for our Visitation. And when that is done, and yet, as 'tis in the parable, there be still room, store left for others also, then to enlarge, as far as we can, round about us, as motion beginning at the center diffuses it self uniformly, sends out its influence and shakes every part to the circumference; and happy that man, who hath the longest arme, whose charity can thus reach farthest. The third thing is that that my text obliges me to, the how much out of every mans revenues may go for the poor mans due, which brings me to the second particular, the *moov* here mentioned in these words [*tithing all the tithes of thy increase the third year.*]

That there was a *moov* defin'd by God to the Jewes charity, a proportion for every man, not which they might not exceed (for there were other waies of vent for their charity mentioned, beside this) but which no man was to go under, is manifest by the text, and c. 14.

of

of this book; the proportion you see a *tithe*, or *tenth part* of all the *increase*, not yearly, but onely every *third year*, to raise a *banke*, as it were, for the *maintenance* of the *poor*, till that year came about again. This if we would dissolve into a *yearly rate*, and so discern the *Jewish* *moov* more perfectly, it is equivalent to a *thirtieth part* every year; the *Jew* whose yearly revenue amounted to *thirty shekels*, was every *third year* to pay *three* of them to the use of the *poor*, that is in effect one for every year, the *triennial tenth* being all one with an *annual thirtieth*: The account is clear, and no man but hath *Arithmetick* enough to conclude, that a *thirtieth part* is the *third part* of a *tenth*, and so a *tenth every third year*, is all one with a *thirtieth every year*. I shall insist on this no farther, than to tell you that *Gods* judgement in this *affaire* is worth observing, that *almes-giving* or *mercifulness* being a dictate of *nature*, but that like other such *Lawes*, given onely in *general termes*, for the *en*, but not so as to descend to *particular cases*; It pleased *God* to his people the *Jews*, to express his judgement at that time, in that state, for the *moov*, how much was by *Law* to be laid aside for that use out of every ones *increase*.

Now if I should press this *practice* of the *Jewes* as matter of *obligation*, or *prescription* to *Christians*, that you are not in conscience to do less, than the *Jewes* were bound to do, every man to set apart a *thirtieth* of his yearly revenue, or *increase*, for the use of the *poor brethren*. I know not how you would take it; many would startle at the newes of the *doctrine*,

many more when they came to the *practice* of it, many quarrels you would have against it; He that were *merciful* already, would think his *gift* would become a *debt*, his *bounty duty*, and so he *wrongd* and *robd* of the *renown* of his *charity*, by this *doctrine*; and the *covetous*, that were not inclined to *giving* at all, would complain that this were a new kind of *ghostly stealth*, a way of *robbing* him out of the *pulpit*, of burthening his *conscience*, and lightning his *bagges*, and both joyned in the indictment of it for a *Judaical*, *antiquated doctrine*, that hath nothing to do with *Christians*. And therefore to do no more, than I shall *justifie* from the *principles* of the *Gospel*; I shall confess unto you, that this *precept*, as it was given to the *Jewes*, is not obliging unto *Christians*, and therefore I have not yet told you it was, but onely gave you to consider, what *Gods judgement* was for the *moore* to his *own people*. Onely by way of *application* to our selves, give me leave to adde these *four things*, which I shall deliver in as many *propositions*; 1. That *mercifulness* or *charity* or *giving almes* is no part of the *Ceremonial Law*, which is properly *Judaisme*, but of the *eternal law of reason and nature*, part of the *oath* or *Sacrament*, that is given us, when the *fiat homo* is first pronounced to us, a ray of *Gods mercifulness* infused into us with our *humane nature*; in a word, that *mercifulness* is all one with *humanity*, a precept of the *nature*, the *God*, the *soul* we carry about with us. 2. That being so, it comes within the compass of those *Laws*, that *Christ* came *ὡς καταλύσαι ἀλλὰ πληρῶσαι*, not to destroy but to fulfil, i. e. as the *Fathers* before

before S. *Augustine*, generally interpreted it, to improve it, set it higher, than it was before, require more of *Christians*, than ever was exacted of the *Jews* or *heathens* by the *Law* of *Moses* or of *Nature*. Thus * *Irenaus*, mentioning *Christs* improvement of the *Law*, *pro eo quod est*, *Non mœchaberis nec concupiscere praecepit*, for, *Thou shalt not commit adultery*, thou shalt not look to lust, he addes, *pro eo quod est decumare, omnia quæ sunt pauperibus dividere*, instead of tithing (this third years tithing) thou shalt divide all thou hast to the poor, give them some plentiful part of it. And this saith he, an act of *Christ*, *non solventis, sed adimplentis, extendentis, dilatantis legem*, not loosening, but filling up, extending, dilating the *Law*. And * S. *Hierome*, on 1 *Cor. 8. 20.*

* L. 4. c. 37.

* Tom 8. p. 226. A.

avoiding this that no man should blame us—explains it thus, lest any should say, how did *Christ* fill up or fulfil the *Law*, *cùm videamus Christianos non tantam eleemosynam facere quantam fieri in lege præceptum est*, when we see *Christians* not give so much almes, as was by the *Law* of *Moses* prescribed to be given.

3^{dly}. That there were among the *Jews* two sorts of mercifulness, the first called literally righteousness, and by the *Septuagint*, when it belongs to workes of mercy, is rendred sometimes *δικαιοσύνη* righteousness, sometimes *ἐλεημοσύνη* mercy, and this is that mercifulness that *Moses's* *Law* required of the *Jews*, and so was part of their righteousness, he was a breaker of the *Law*, that did neglect it, and so *opera justitiæ* in *Lactantius*, the workes of righteousness, meaning workes of charity, by that phrase. The second was mercy, i. e. an higher degree of charity, rather

benignity, mercifulness, being full of good works and this was more than their *Law* exacted, and therefore was styled *goodness*, as that was more than *righteousness*. 4^{thly}. That by force of the *second proposition*, and by the tenure of *Evangelical perfection*, that *Christ* commended to his *disciples*, this *highest degree of mercifulness*: among the *Jews* is now the *Christians task*, and that, to him that will be *perfect*, yet in an *higher degree*, not onely that *degree*, which the *Law* required of the *Jew*, a little raised, and improved by us, for that will be but the *Christians righteousness*, but even the *benignity of the Jews, abundance of mercy, improved and enlarged by us also*. And from these *premises* if I may in the name of *God* take boldness to inferre my *conclusion*, it can be no other than this; That the *proportion* to be observed by the *Christian almes-giver*, to speak at the least; must be more in any *reason* than the *thirtieth part of his revenue or increase*; The *thirtieth* is but *equivalent* to the *third years tithing* of the *Jews*, which was their *righteousness*, that which they were bound to do by the *Law*, the *Pharisee*, did as much, and *Christ* tells us, that except our *righteousness*, *δικαιοσύνη ὑμῶν*, the very word that signifies the *legal almes-giving* many times in the *Bible*, and who knowes but it may do so here, of this there is no doubt, but it belongs to *charity*, or *duty toward men* in its latitude, of which *almes-giving* is one most speciall part, and except our *righteousness* exceed the *righteousness of the Scribes and Pharisees* we shall in no wise enter into the *kingdome of heaven*, the text, on which that *heavenly Gospel-Sermon* was preach'd upon the *Mount*. If we have any
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desiga toward *Evangelical perfection*, toward the *Christian pitch*, the *abundance of goodness and mercifalness*, as that is improved by *Christianity*, than this *third years tithing* will prove but a *beggerly, thin* proportion, that, that a *Jew*, if he were a *religious one*, would have been *ashamed of*. But be our aimes never so *moderate*, if a *door-keepers place* will serve our turn, to be one of the *Nethinim*, of the *meanest rank* in the *kingdome of heaven*, yet still we must exceed that proportion of the *Jewes righteousness*, their *third years tithes*, that they were *bound to*, or else we are strangely mistaken in *Christianity*. I am unwilling to descend to the *arraigning*, or *indicting*, or so much as *examining* any man here, for the *omissions* of his *former life* in this kind; my humble *lowlyest request* is, that you will do it your selves, and if either through *ignorance* you have not reckoned of it as a *duty*, or through *desire to thrive* in the world, you have omitted to *practise* it heretofore, you will now at last at this instance, take it into your consideration, and remember that there is such a *thing*, as *charity*, (a *pale, wan, despised creature*) commended to *Christians* by *Christ*, not to suffer it any longer to go for one of those *Magicians Serpents*, which *saith* like *Moses's rod* is appointed to *devour*, if it do, know this that that *rod* is the *verier serpent* of the *two*; and for the *quickning* that resolution in you, I shall proceed unto the *third particular*, the *on ſix*, to consider it as a *duty*, and so to make an end of my *first general*.

In this *flushful*, but *confident* age of the world,

world, 'twere admirably worth ones pains, to instruct men, what duty is, now under the Gospel, what the very word signifies in a *Christian Nomenclature*. There are so many descants of fantastical brains on that plain song of the *Apostles*, *We are not under the law, but under grace*] that 'tis scarce agreed on among *Christians*, what 'tis to be a *Christian*, nothing more unresolved, than what 'tis, thats now required under the *second Covenant*, as necessary to *salvation*. One thinks that the *believing* all *fundamentals* is the ἐν ἀγαθῶν, the *only qualification* for a *Christian*, and what hath *duty* to do with that? Another makes the Gospel consist all of *promises* of what shall be wrought in us, and on us by *Christ*, and so gives an *absolute Supersedeas* for *duty*, as a *legal out-dated* thing, that is utterly antiquated by *grace*. Another contents himself with *purposes* and *resolutions*, *thin*, *aery inclinations* to *duty*, and is utterly indifferent for any *performance*, doubts not but to pass for a *Christian*, as *regenerate* as *S. Paul*, when he wrote, *c. 7. to the Romans*, though he *never do the good that he resolves, live and dy carnal and captived and sold under sin*. A fourth dissolves all to a new found faith; A *ful perswasion*, an *absolute assurance*, that he is one of *Gods elect*, is abundantly sufficient to *estate* himself in that number, a piece of *magick*, or *conjuring*, that will help any man to heaven, that will but *phansey* it, *enroll* their names in the *book of life*, in those *sacred eternal diptyckes*, by dreaming onely that they are there already. Others there are, that seem kinder unto *duty*, are content to allow *Christ*
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some return of performances for all his sufferings, yet you see in the Gospel, 'tis in one but the patience of hearing him preach, A [*Lord thou hast taught in our streets*] we have heard so many Sermons, passes for a sufficient pretension to heaven, in another, the communicating at his table, [*We have eat and drank in thy presence*] a sufficient viaticum for that long journey, a charme, or amulet against fear or danger; In a third, the diligence of a bended knee, or solemn look of formal-outside-worship, must be taken in commutation for all other duty, and all this while religion is brought up in the Gentlemans trade, good cloths and idleness, or of the Lilies of the field, *vestiri & non laborare*, to be clothed and not labour; duty is too mechanical a thing, the shop or the plough, the work of faith, or labour of love are things too vile, too sordid for them to stoop to; heaven will be had without such solicitors. Shall I instance in one particular more? that Satan may be sure that duty shall never rescue any prey out of his hands, one thing you may observe, that most men never come to treat with it, to look after, to consider any such thing, till indeed the time comes that no man worketh, till the tokens be out upon them, till the cry comes, that the bridegroom is ready to enter, that judgement is at the doore, and then there is such running about for oile, as if 'twere for extreme unction, and that a Sacrament to conferre all grace *ex opere operato* on him, that hath scarce life enough to discern, that he received it; The soul sleeps in its tenement, as long as its lease lasteth, and when tis expired, then it rouseth, and makes as if 'twould get to work,

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the *Christian* thinks not of *action*, of *duty*, of *good works*, of any thing, whilest *life* and *health* lasteth, but then the summons of *death* wake him, and the *prayers* which he can repeat, while his *clothes* are putting off, shall *charme* him, like *opium*, for a *quiet sleep*. Thus doth a *death-bed repentance*, a *death-bed charity*, a *parting with sins* and *wealth*, when we can *hold* them no longer, look as big in the *Calendars* of *Saints*, stand as solemnly and *demurely* in our *diptyckes*, as *judgement* and *mercy* and *faith*, that have *bore* the *heat* and *burthen* of the *day*; Our *hearts* are *hardened*, while it is to *day*, against all the *invasion* of *Law* or *Gospel*, *judgements* or *mercies*, *threats* or *promises*, all *Christs* *methods* and *stratagems* of *grace*, and just at the close of the *evening*, the *shutting* in of *night*, we give out that the *thunderbolt* hath converted us, the *feaver* came with its *fiery chariot*, and *hurried* us up to *heaven*; *Surdus & mutus testamentum facit*, *quise* against *Justinians* *rule*; he that hath sent out most of his *senses* before him, and retains but the last *glimmering* of *life*, is allowed to make his *Will* and reverse all former *acts* by that one *final*. *Satan* hath all the man hath to give, under *hand* and *seal*, all his *life* time, the *spring* especially and *verdure* of his *age*, the *children* pass through the *fire* to *Moloch*, and just as he is a *dropping* out of the *world*, he makes *signes* of *cancelling* that *will*, and by a *dumb* act of *revocation*, *bequeaths* his *soul* to *God*, and his *Executor* must see it *paid* among other *legacies*, and all this passes for *legal* in the *Court*, and none of the *Canons* against the *antient Clinici* can be
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heard against them; The greatest wound to duty, that ever yet it met with among Christians. Thus do our vain phantasies, and vainer hopes joyn to supplant duty and good works, and dismiss them out of the Church, and if all or any of this be orthodox divinity; then sure the duty of almes-giving will prove a suspected phrase, heretick characteris, of an heretical stampe, and then I am fallen on a thankless argument, which yet I must not retract, or repent of, but in the name of God, and S. Paul, in this way that these men call heresie, beseech and conjure you to worship the God of your fathers. For this purpose shall I make my address to you in Daniels words, Dan. 4. 27. Break off your sins by righteousness and your iniquities by shewing mercy to the poor, righteousness and mercy, the two degrees of almes-giving, that I told you of; I hope that will not be suspected, when he speaks it. Shall I tell you what duty is, what is now required of a Christian, and that in the prophet Michas phrased, Mich. 6. 8. And now what doth the Lord thy God require of thee but to do justice, and to love mercy, and to walk humbly with thy God, justice and mercy, the two degrees of almes-giving again, that I told you of, and I hope it will not prove offensive, when he speaks it. Shall I tell you of a new religion, and yet that a pure one, and the same an old religion, and yet that an undefiled (for so the beloved disciple calls this duty of charity, a new Commandment, and an old Commandment, 1 Joh. 2.) it shall be in S. James his words, Jam. 1. 27. Pure religion and undefiled before God and the Father is this, to visit the fatherless
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and widow in their affliction, and to keep himself unspotted from the world. Shall I tell you in one word, that though heaven be given us freely, yet almes-giving is the consideration mentioned in the conveyance, that men are acknowledged the blessed of God, and called to heaven, upon the performance of this duty, that although it pretend not to any merit, either *ex congruo*, or *condigno*, yet 'tis a duty most acceptable in the sight of God, that almes-giving is mentioned, when assurance is left out, charity crown'd, when confidence is rejected? I love not to be either *magisterial*, or *quarrelsome*, but to speak the words of truth and sobriety, to learn, and if it be possible to have peace with all men; onely give me leave to read you a few words, that S. Matthew transcribed from the mouth of Christ, *Mat. 25. 35. Then shall the King say to them on his right hand (who should the King be; but Christ himself?) Come ye blessed of my Father, receive the Kingdome prepared for you from the foundation of the world. For I was an hungred and ye gave me meat. Tell me in the name of truth and peace, who now were they, for whom the Kingdome was prepared from the foundation of the world; who were there the objects of that great doomesday election, his venite Benedicti? If Christ do not tell you, neither do I, the text is of age let it speak for it self; For I was an hungred and ye gave me meat. If all this will justify the doctrine, and make this text Christian, perswade your judgments, that charity may be the queen of virtues (maxime inter omnes virtutes, caritas, tota regit et disponit) without a front,*

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or injury done to any other grace; I hope it will be seasonable for your practice also, as it hath been for your meditation, become your hands as well as it doth now your cares.

And to infuse some life, some alacrioness into you, for that purpose, I shall descend to the more sensitive, quickning, invivifying part of this text, the benefit arising from the performance of this duty, *Dicas coram Domino*, then thou shalt or mayest say before the Lord thy God. And in that I promised you two things; 1. To shew you in thesi, That confidence or claiming any thing at Gods hands, must take its rise from duty in performance. 2. In hypothesis, to give you the connexion betwixt this confidence, and this performance, claiming of temporal plenty, upon giving of almes.

1. In thesi; That confidence, or claiming any thing at Gods hands must take its rise from duty in performance.

If there be any doubt of the truth of this, I shall give you but one ground of proof, which I think will be demonstrative, and 'tis that, that will easily be understood, I am sure, I hope, as easily consented to; That all the promises of God, even of Christ in the Gospel, are conditional promises, not personal, for the Law descends not to particular persons (and in this the Gospel is a Law too, νόμος πίστεως the Law of faith) nor absolute, as that signifies irrespective or exclusive of qualifications or demeanure, for that is all one with personal, and if either of those were true, then should Christ be what he renounces, a *ὡς ὁ παλῆς* an accepter of persons and individual

individual entities, and so the mercies of heaven, belong to Saul the persecuter, as truly as Paul the Apostle, Saul the injurious, as Paul the abundant labourer, Saul the blasphemer, as Paul the martyr: It remains then, that they be conditional promises, and so they are explicitly, for the most part, the condition named, and specified, 2 Cor. 6. 17. *Come out and be you separate, and touch not the unholy thing; the condition you see set foremost in the Indenture, and then, I will receive you—* and therefore most logically inferres the Apostle, in the next words the beginning of c. 7. *Having therefore these promises let us cleanse our selves from all filthyness of the flesh and spirit, perfecting holyness in the fear of God.* Had the promises been of any other sort, but the ἐπαγγελίας ταύτας, these i. e. conditional promises, the Apostles illation of so much duty cleansing and perfecting, had been utterly unconclusive, if not impersinent. So Rom. 8. 28. *All things work together for good; to whom? to them that love God, καὶ ἀποδοῦναι κατὰ τὸν ὅρον, to them that are called according to purpose,* the word [called] a noun in that place not a participle, noting a real, not onely intentional passion, those that are wrought upon by Gods call, and are now in the catalogue of the ἀγαπῶντες ὃν θεόν, the lovers of God, and that is the condition in the subject; and then to them that are thus qualified, belongs that chain of mercies, predestination, vocation to a conformity with Christ, justification, glorification, immediately ensuing. You see the proof of my ground by a taste or two. Now what condition this is, that is thus prefix'd to Gospel-promises

promises, that is not obscure neither; Not absolute exact, never sinning, perfect obedience, that was the condition of the first covenant, made in paradise, when there was ability to performe it, but a condition proportioned to our state, sincerity in lieu of perfection, repentance in exchange for innocence, evangelical instead of legal righteousness, believing in the heart, i. e. cordial obedience to the whole Law of Christ, impartial without hypocrisie or indulgence in any known sin, persevering and constant without apostacy, or final defection, and at last humble, without boasting. If you will come yet neerer to a full sight of it, sometimes regeneration or new life is said to be the condition, Except you be born again you can in no wise enter. Neither circumcision nor uncircumcision, but a new creature. Sometimes holyness, without which nemo Deum, no man shall see the Lord: Sometimes repentance in gross, nay but except you repent; sometimes in the retails, repentance divided into its parts, he that confesseth and forsaketh shall have mercy; sometimes repentance alone, but now commands all men every where to repent, as if all duty were contained in that; sometimes in conjunction with faith, repent you and beleeve the Gospel, sometimes faith, sometimes love, sometimes self-denial, sometimes mercifulness, sometimes hope, but that an ἐλπίς τὴν ἡμῶν, a [this hope] that sets us a purifying, every one of these, when you meet them single, goes for the only necessary, the adequate condition of the Gospel, to teach you to take them up all, as you find them, leave never an one neglected, or despised, lest that be the betraying of all the rest, but make up one

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jewel of these so many lesser gemmes, one body of these so many limbes, one recipe compounded of so many ingredients, which you may superscribe *παρασκευαον*, Catholicon, or the whole duty of man. From this general proposition, without the aid of any assumption, we may conclude demonstratively enough, *promises of the Gospel are conditional promises, therefore all confidence must take rise from duty.* Duty is the performance of that condition, and to be confident without that, is to conclude without premises, and consequently to claime justification, or pardon of sins, before sanctification be begun in the heart, to challenge right to heaven, before repentance be rooted on earth, to make faith the first grace, and yet define that assurance of salvation, to apply the merits of Christ to our selves the first thing we do, and reckon of charity, good works, duty, as fruits and effects, to be produced at leisure, when that faith comes to virility and strength of fructifying. What is all or any of this, but to charge God of perjury, to tell him that impenitents have right to heaven, which he swears have not, or to forge a new lease of heaven, and put it upon Christ? the calmest style I can speak in, is, that it is the believing of a lye, and so not faith, but folly, an easie cheatableness of heart, and not confidence but presumption. Hope a man may without actual performance of duty, because he may amend hereafter, though he do not now, and so that possibility, and that futurity may be ground of hope, but then this hope must set us presently upon performance, *He that hath this hope purifies himself,*

himself, or else, it is not that grace of hope, but an *αυθάδεια* a youthful daringness of soul; a tumor, a disease, a sympny of hope, and if it swell farther than it purge, if it put on confidence before holyness, this hope may be interpreted desperation, an hope that maketh ashamed, an utter destitution of that hope which must bestead a Christian. O let us be sure then, our confidence, our claimes to heaven improve not above their proportion, that we preserve this symmetry of the parts of grace; that our hope be but commensurate to our sincerity, our daringness to our duty. A double confidence there is, *pro statu*, and *Absolute*; *pro statu*, when upon survey of my present constitution of soul, I claime right in Christs promises for the present, and doubt not but I shall be blest'd, if I be found so doing: *Absolute*, when at the end of life, and shutting in of the day, I am able to make up my reckonings with S. Paul, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, a crown of felicity. I have done what I had to do, and now λοιπόν ἀποκείται there is nothing behind, but to receive my pay.

I have been too long upon the general consideration of the connexion between confidence and duty, if it were an extravagance, I hope 'twas a pardonable one; I descend with speed to the hypothesis, the connexion betwixt this confidence and this performance, claiming of temporal plenty upon giving of almes, my last particular. And that I shall give you clearly in this one proposition; That almes-

giving or mercifulness was never the wasting or lessening of any mans estate to himself or his posterity, but rather the increasing of it. If I have delivered a new doctrine, that will not presently be beleaved, an *unusquisque non potest capere*, such as every auditor will not consent to, I doubt not but there be plain texts of Scripture, more than one, which will assure any Christian of the truth of it. Consider them at your leisure, *Psal.* 41. 1, 2. *Psal.* 112. all to this purpose, *Prov.* 11. 25. & 12. 9. & 19. 17. and 28. 27. Adde to these the words of Christ, *Mar.* 10. 30. which though more generally delivered of any kind of parting with possessions for Christs sake, are applied by S. Hierome to the words of Solomon, *Prov.* 11. 24. *There is that scattereth and yet increaseth, quia centuplum accipient in hoc tempore*, because, saith he, they receive an hundred fold in this world. And that no man may have any scruple to interpose, 'tis set in as large, and comprehensive a style, as the art, or covetous, scrupulous wit of man could contrive for his own security. *There is no man who shall not—*

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All which being put together must (to my understanding) make it as clear to any, that acknowledges these for Scripture, as if the *בַּת קַל* daughter of voice were come back into the world again, and God should call to a man out of heaven by name, bid him relieve that poor man, and he should never be the poorer for it. 'Tis not now to be expected of me in conscience having produced this kind of proof, the express texts of Scripture, to adde any second to it. I might else farther evidence

evidence it from *examples*, not such as *Moschus's* λειμωνάειον will furnish you with, for I know not of what *authority* they are; nor yet from *S. Hieromes* observation, who is said to have turned over *histories* on purpose, and never found any *merciful man*, which met not with some *signal blessing* in this world, as the *reward* of that *virtue*; but even by *appealing* to your selves, and challenging any man here present to bring but one instance of a *prudent almes-giver*, that hath yearly or weekly consecrated some *considerable* part of his *revenue* or *increase* to that use, and can say that ever he found any *real* miss of that, any more than of the *blood* let out in a *plen-risie*, nay, if he have done it *constantly*, and *sincerely* from the *one true principle*, *compliance* with the *command* and *example* of *God*, let him speak his *conscience*, if he do not think, that all the rest hath *thrived* the better for that, as *Phlebotomie* hath *saved* many mens *lives*, *letting* out some *ounces* of *blood* been the *securing* of the whole *mass*, that it hath had a *secret, blessing influence*, a *vital, auspicious infection* upon the *remainder*, by this *art* of *consecrating* our *estates*, intitling *God* to the *fence*, and *safeguard* of them, as of his *temples*, and *altars*, that *theeves*, and *oppressors*, and *devils*, conceive a reverence due to them, and a kind of *sacrilege* to *approach*, or *purloine* from them, as they that put the *crown* into their *intaile*, do thereby *secure* it to the *right heir*, that it can never be *cut off*. The *poor widow*, of *Sarepta*, what a *strange trial* made she of this *truth*? When the *last* of her *store* was fetch'd out to make

the funeral feast for *her self and family*, that they might eat and dy, that very last cake, that all that was left, she gives to *Elijah* in his distress, and this is so farre from ruining her, that it brought a blessing on her barrel and her cruse, that she and all hers were not able to exhaust; I might adde the poor widow in the Gospel, that, if we may beleeve Christ, cast in all that she had into the Corban, even her whole substance; the Christians, that sold all and laid it at the Apostles feet, and yet we never read of any of these, that brought himself to distress by this means. But these are *ex abundanti*, more than is required for the vouching of my present proposition, and of a higher strain, than what I design for your imitation.

'Tis time that I begin to retire, and wind up with some application, which you cannot imagine should be any other, after all this preparation, but a *Go and do thou likewise*. And if you can but believe this one thing, that I have brought many witnesses from heaven to testifie, that your goodness shall not impair your plenty, that your store shall never be lessened by so giving, I doubt not but you will be as forward to go, as any man to have you. The onely hold-back is the affection and passionate love, that we bear to our wealth, that lust, or sensuality of the eye, as the Apostle calls it. 'Tis ordinarily observed of young men and dissolute, that they have many times a great aptness and ingeniousness and withall patience to any speculative knowledge, the Mathematicks, or any such the abstrusest studies, but for moral precepts,
rules

rules of good life, they will not be digested; And, my brethren, give me leave to tell you in the spirit of meekness, that the like, in another respect, is observed of this auditory, any thing wherein their wealth is not concerned, is most readily entertained, none more attentive, ingenious auditors; but when their profit is intrench'd on, their beloved golden idol (of which I may say with Moses, O this people have committed a great sin, made them Gods of gold) when this, I say, begins to be in danger, as the silver shrines at S. Pauls preaching, Act. 19. then, as it followes in that place, the whole city is filled with confusion: like that young man in the Gospe', that would do any thing that Christ would require, Good Master, what shall I do to inherit eternal life! So far as that Jesus loved him, when he beheld him; Yet when Christ proceeds to the ἐν οὐδὲ ἑστῆναι, one thing is wanting to thee, go sell, give to the poor, then followes the σπένδων, and λυπώμενος, he went away sad and sorrowful, sighing and groaning, as if he had been to part with blood and bowels; And this is the ground of Christs most considerable observation, πῶς δύσκολον how hard (and πῶς ἀδύνατον how impossible) is it for a rich man to enter the Kingdome of heaven, for a worldly minded man to be a Christian? Could you but reduce into order this one mighty exorbitant humour, purge out this χολὴν καὶ πικρίαν, as S. Peter calls it, this overflowing of the gall, this choler and bitterness, that lyes cak'd upon the soul, that σύνδεσμος ἀδίκων, as he goes on, in the aggravating of covetousness, we English it, band of iniquity,

but it signifies a complication of wickedness bound up all in one volume, mingled into one hypostasis, this legion of earthly devils, that came out of the tombes to enter into thee, and there continue crying and cutting thee with stones; I should then proceed with some heart and spirit, & tell you that, that every man knows but such demoniackes, that almes-giving is in it self a thing that any man living, if he have but the reliques of unregenerate nature, and the notion of a Deity about him, would take pleasure in it, were he but satisfied of this one scruple, that 'twould not hinder his thriving in this world. 'Tis more blessed to give than to receive, is the Apophthegme of S. Paul quoted from Christ, though it be not rehearsed in the Gospel, and *Clemens hath turned it into a maxime, μετὰ δόξης μαγείων, & κτήσεως δεικνύει, 'tis giving not possessing that signifies a man to be happy; and this happiness the highest, and most divine sort of happiness, 'tis a blessed thing to give. And of the same inclination in the worst of you, I will no more doubt, than I do of your being men, of your having humane souls about you, could you be but fortified against this one terror, were but this one trembling spirit exorcised, and cast out, this apprehension of impairing your estates by that means: Now of this an ordinary Jew makes so little doubt, meerly upon authority of the places of the Old Testament, which I cited, that he may read thee a lecture of faith in this particular. Paulus Fagius assures me of the moderne Jewes, who have not been observed to be over-liberal, that they still observe the payment of the poor mans tilbe, meerly

* Fed. l. 3.
c. 6.

meerly out of design to *inrich* themselves by that means, and tells us of a Proverb of * Rabbi Akiba, מעשרות סין לעושר tithes * Park Avon. are the hedges to our riches, and on the con- c. 3. p. 56. trary, * that there be seven kinds of judgements that come upon the world for seven prevarications, and the first is famine upon not tithing, and the second again, another kind of famine upon another not tithing, and that second plainly belongs to the poor mans tithing, when (as it * fol- * P. 105; lowes) some are full, and others are famish'd, and the third is a plague upon not obeying the Law concerning the fruits of the Sabbatical year, which you know, were to be left to the poor, And again that there are four seasons, wherein the plague was wont to rage especially, in the fourth year upon the non payment of the poor mans tithes the third year, on the seventh, upon the like default in the sixth, in the end of the seventh, upon default concerning the seventh years fruits, that were to be free and common, and the last yearly, in the close of the feast of tabernacles, upon the robbing of the poor of those gifts that at that time were left unto them, the * gleanings of the harvest, * P. 109, 110; and vintage, the corners of the field, the fallings, &c. Adde to this one place more of Rabbi * In Deuter. 26. * Bechai, Though, saith he, it be unlawful to prove or tempt the Lord, for a man must not say, I will performe such a commandment, to the end, I may prosper in riches, yet Mal. 3. 10. and Prov. 3. 10. there is an exception for payment of tithes and works of mercy, intimating that on the performance of this duty we may expect even miracles to make us rich, and set to that performance on contemplation and

and confidence of that promise. And 'tis strange, that we *Christians* should find more difficulty in beleeving this, than the *gripping reprobated Jewes*; strange, that all those books of *Scripture* should be grown *apocryphal*, just since the minute, that I cited those *testimonies* out of them. This I am resolved on, 'tis want of belief, and nothing else, that keeps men from the practice of this duty, whatsoever 'tis in other sins, we may beleeve aright, and yet do contrary (our understanding hath not such a controuling power over the Will, as some imagine) yet in this particular, this cannot be pretended; Could this one mountain be removed, the lessening of our wealth that almes-giving is accused of, could this one scandal to flesh and blood be kick'd out of the way, there is no other devil would take the unmerciful mans part, no other temptation molest the almes-giver. And how unjust a thing this is, how quite contrary to the practice at all other Sermons, I appeal to your selves. At other times the doctrine raised from any *Scripture* is easily digested, but all the demurre is about the practical inference; but here when all is done, the truth of the doctrine still [that we shall not be the poorer for almes-giving] is that, that can never go down with us, lyes still crude unconcocted in our stomachs; A strange prepossession of worldly hearts, a *petitio principii*, that no artist would indure from us. I must not be so unchristian whatsoever you mean to be, as to think there is need of any farther demonstration of it, after so many plain places of *Scripture* have been produced;

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Let me onely tell you, that you have no more evidence for the truth of *Christs* coming into the world, for all the fundamentals of your faith, on which you are content your salvation should depend, than such as I have given you for your security in this point. Do not now make a mockery at this doctrine, and either with the Jew in *Cedrenus*, or the Christian in *Palladius*, throw away all you have, at one largesse, to see whether God will gather it up for you again, but set soberly, and solemnly about the duty, in the fear of God, and compliance with his will, and in bowels of compassion to thy poor brethren, that stand in need of thy comfort, those *Emeralds* and *Jacinths*, that * *Macarius* perswaded the rich virgin to lay out her wealth upon; and this out of no other insidious or vain-glorious, but the one, pure, Christian forementioned design, and put it to the venture, if God ever suffer thee to want, what thou hast thus bestowed. * *Dorotheus* hath excellently stated this, *Διδασκαλ. 18*. There are, saith he, that give almes, *Διὰ τὸ εὐλογηθῆναι τὸ χωεῖον*, that their farmes may prosper, *καὶ ὁ δεὸς εὐλογεῖ τὸ χωεῖον*, and God bleisseth and prospers their farmes; There be that do it for the good success of their voyage, and God prospers their voyage; some for their children and God preserves their children; yea and some to get praise, and God affords them that, and frustrates none in the merchandise he designed to traffick for, but gives every one that which he aimed at in his liberality. But then all these traffickers must not be so unconscionable, as to look for any arreare of farther reward, when they

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* *Pallad. Hist. Laus. cap. 5.*

* *Bib. Patr. Grac. vol. 2. p. 837. E.*

are thus paid at present, they must remember *ἵδεν ἑαυτοῖς μαγὰς τὸ δοῦν*, they have no depositum behind laid up with God for them, and therefore 'tis necessary for a Christian to propose to himself more ingenuous designs; to do what he doth in obedience to, and out of a pure love of God, and then there is more than all these, even a kingdom prepared for him. *Mat. 25.*


I must draw to a conclusion, and I cannot do it more seasonably, more to recapitulate, and inforce all that hath been said, than in the words of *Malachy, c. 3. 10.* Bring you all the tithes into the storehouse (no doubt but this comprehends the duty in the text, the *compleveris anno tertio*, the poor mans tithing) that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windowes of heaven, and poure you out a blessing, that there shall not be room enough to receive it. If this will not open the misers hand, unshrivel the worldlings heart, I cannot invent an engine cunning, or strong enough to do it. Thou that hast zired, and haras'd out thy spirits, in an improspetuous, succesless pursuit of riches, digged and drudged in the mines, thy soul as well as thou, and all the production of thy patience, and industry crumbled and mouldered away bewixt thy fingers, thou that wouldest fain be rich, and canst not get *Plutus* to be so kind to thee, art willing to give *Satan* his own asking, thy *prostraveris*, for his *totum hoc*, to go down to hell for that merchandice, and yet art not able to compass it, let me direct thee to a more probable course of obtaining thy designs;

to a more thriving trade, a more successful voyage, not all the devotions thou dayly numbrest to the devil or good fortune, not all the inventions, and engines, and stratagemes of covetousness managed by the most practiced worldling, can ever tend so much to the securing thee of abundance in this life, as this one compleveris of the text, the payment of the poor mans tithing. And then suffer thy self for once to be disabused, give over the worldlings way, with a *hâc non successit*, reforme this error of good husbandry, this mistake of frugality, this heresie of the worldling, and come to this new Ensurers office, erected by God himself, prove and try if God do not open thee the windowes of heaven—shall I adde for the conclusion of all, the mention of that poor, unconsidered merchandice, the treasures of heaven, after all this wealth is at an end, the riches of the *cœlestial paradise*, which like that other of Eden is the posing of Geographers, *pars terra incognita*, undiscovered yet to the worldlings heart. Me thinks there should be no hurt in that, if such friends may be made of this Mammon of unrighteousness, this false-hearted, unfaithful wealth of yours, that when you fail, they may receive you into everlasting habitations, sure this may be allowed to joyn with other motives to the performance of a well-tasted, wholesome duty. In a word, If earth, and heaven combined together, be worth considering, the possession of the one, and reversion of the other, abundance and affluence here, the yearly wages of almes-giving, and joyes and eternity hereafter, the final reward of almes-giving, a present coronet, and a future crown,

crown, a *Canaan* below, and a *Jerusalem* above, if the *conjunction* of these *two* may have so much *influence* on your hearts, as in *contemplation* of them to set you about the *motion*, that *nature* it self inclines you to, and neither *world*, nor *flesh* have any manner of *quarrel* to feign against it, then may I hope, that I have not preach'd in vain, that what I have now onely, as a *precentor*, begun to you, the *whole chorus* will answer in the *counterpart*, what hath been now proclaimed to your ears, be *ecchoed* back again by your *hearts*, and *lives*, and the veryest *stone* in the *temple* take up its part, the *hardest impenetrablest*, *unmercifullest* heart joyn in the *αὐτοῖς βαῖον*.

And this shall be the *summe* not onely of my *exhortation*, but my *prayer*, That that *God of mercies* will open your eyes first, and then your *hearts* to the *acknowledgement*, and *practice* of this duty, direct your *hands* in the *husbandring* that *treasure* intrusted to them, that *mercy* being added to your *zeal*, *Charity* to your *devotion*, your *goodness* may *shine* as well as *burn*, that *men* may see, and taste your *good works*, glorifie God for you here, and you receive your *crown of glory* from God hereafter.

The End.



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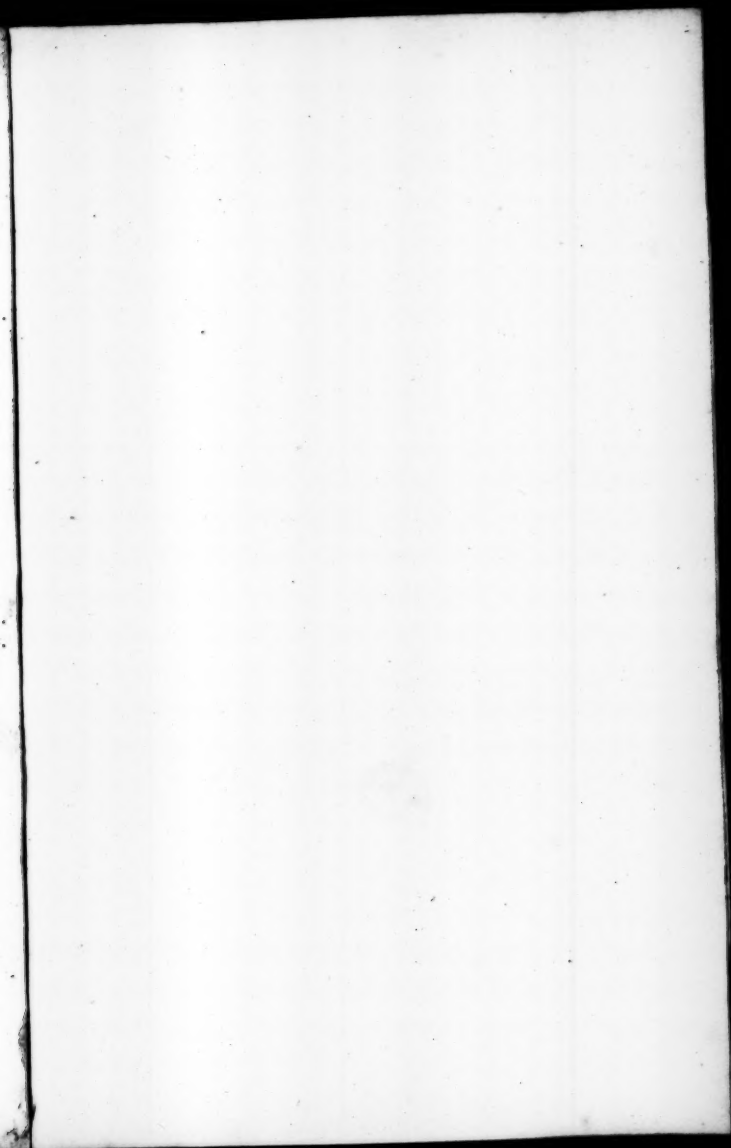
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many more when they came to the *practice* of it, many quarrels you would have against it; He that were *merciful* already, would think his *gift* would become a *debt*, his *bounty duty*, and so he *wrongd* and *robd* of the *renown* of his *charity*, by this *doctrine*; and the *covetous*, that were not inclined to *giving* at all, would complain that this were a new kind of *ghostly stealth*, a way of *robbing* him out of the *pulpit*, of burthening his *conscience*, and lightning his *bagges*, and both joyned in the indictment of it for a *Judaical*, *antiquated doctrine*, that hath nothing to do with *Christians*. And therefore to do no more, than I shall *justifie* from the *principles* of the *Gospel*; I shall confess unto you, that this *precept*, as it was given to the *Jewes*, is not obliging unto *Christians*, and therefore I have not yet told you it was, but onely gave you to consider, what *Gods judgement* was for the *now* to his *own* people. Onely by way of *application* to our selves, give me leave to adde these *four* things, which I shall deliver in as many *propositions*; 1. That *mercifulness* or *charity* or *giving almes* is no part of the *Ceremonial Law*, which is properly *Judaisme*, but of the *eternal law* of *reason* and *nature*, part of the *oath* or *Sacrament*, that is given us, when the *fiat homo* is first pronounced to us, a *ray* of *Gods mercifulness* infused into us with our *humane nature*; in a word, that *mercifulness* is all one with *humanity*, a precept of the *nature*, the *God*, the *soul* we carry about with us. 2. That being so, it comes within the compass of those *Laws*, that *Christ* came *ἵνα πληρώσῃ ἀλλὰ μὴ ἀφαιρέσῃ*, *not to destroy but to fulfil*, i. e. as the *Fathers* before

before S. *Augustine*, generally interpreted it, to improve it, set it higher, than it was before, require more of *Christians*, than ever was exacted of the *Jews* or *heathens* by the *Law of Moses* or of *Nature*. Thus * *Irenaeus*, mentioning *Christ's* improvement of the *Law*, pro eo quod est, Non machaberis nec concupiscere praecepit, for, Thou shalt not commit adultery, thou shalt not look to lust, he addes, pro eo quod est decumare, omnia quae sunt pauperibus dividere, instead of tithing (this third years tithing) thou shalt divide all thou hast to the poor, give them some plentiful part of it. And this saith he, an act of *Christ*, non solventis, sed adimplentis, extendentis, dilatantis legem, not loosing, but filling up, extending, dilating the *Law*. And * S. *Hierome*, on 1 Cor. 8. 20.

* Tom 8.
p. 226. A.

avoiding this that no man should blame us—explains it thus, lest any should say, how did *Christ* fill up or fulfil the *Law*, cum videamus *Christianos* non tantam eleemosynam facere quantum fieri in lege praeceptum est; when we see *Christians* not give so much almes, as was by the *Law of Moses* prescribed to be given. 3^{dly}. That there were among the *Jews* two sorts of mercifulness, the first called literally righteousness, and by the *Septuagint*, when it belongs to workes of mercy, is rendred sometimes δικαιοσύνη righteousness, sometimes ἐλεημοσύνη mercy, and this is that mercifulness that *Moses's* *Law* required of the *Jews*, and so was part of their righteousness, he was a breaker of the *Law*, that did neglect it, and so opera justitiae in *Lactantius*, the workes of righteousness, meaning workes of charity, by that phrase. The second was mercy, i. e. an higher degree of charity, rather

benignity, mercifulness, being full of good works and this was more than their *Law* exacted, and therefore was stiled *goodness*, as that was more than *righteousness*. 4^{thly}. That by force of the *second proposition*, and by the tenure of *Evangelical perfection*, that *Christ* commended to his *disciples*, this *highest degree of mercifulness* among the *Jews* is now the *Christians task*, and that, to him that will be *perfect*, yet in an *higher degree*, not onely that *degree*, which the *Law* required of the *Jew*, a little raised, and improved by us, for that will be but the *Christians righteousness*, but even the *benignity of the Jews, abundance of mercy*, improved and enlarged by us also. And from these *premises* if I may in the name of *God* take boldness to inferre my *conclusion*, it can be no other than this; That the *proportion* to be observed by the *Christian almes-giver*, to speak at the least; must be more in any *reason* than the *thirtieth part of his revenue or increase*; The *thirtieth* is but *equivalent* to the *third years tithing* of the *Jews*, which was their *righteousness*, that which they were bound to do by the *Law*, the *Pharisee*, did as much, and *Christ* tells us, that *except our righteousness*, *δικαιοσύνη ὑμῶν*, the very word that signifies the *legal almes-giving* many times in the *Bible*, and who knowes but it may do so here, of this there is no doubt, but it belongs to *charity*, or *duty toward men* in its latitude, of which *almes-giving* is one most speciall part, and *except our righteousness exceed the righteousness of the Scribes and Pharisees we shall in no wise enter into the kingdome of heaven*, the text, on which that heavenly *Gospel-Sermon* was preach'd upon the *Mount*. If we have any design

design toward *Evangelical perfection*, toward the *Christian pitch*, the *abundance of goodness and mercifulness*, as that is improved by *Christianity*, than this *third years tithing* will prove but a *beggerly, thin* proportion, that, that a *Jew*, if he were a *religious one*, would have been *ashamed of*. But be our aimes never so *moderate*, if a *door-keepers place* will serve our turn, to be one of the *Nethinim*, of the *meanest rank in the kingdom of heaven*, yet still we must exceed that proportion of the *Jewes righteousness*, their *third years tithe*, that they were *bound to*, or else we are *strangely mistaken in Christianity*. I am unwilling to descend to the *arraigning*, or *indicting*, or so much as *examining* any man here, for the *omissions* of his *former life* in this kind; my humble *lowlyest request* is, that you will do it your selves, and if either through *ignorance* you have not reckoned of it as a *duty*, or through *desire to thrive* in the world, you have omitted to *practise* it heretofore, you will now at last at this instance, take it into your consideration, and remember that there is such a *thing*, as *charity*, (a *pale, wan, despised creature*) commended to *Christians* by *Christ*, not to suffer it any longer to go for one of those *Magicians Serpents*, which *faith like Moses's rod* is appointed to *devour*, if it do, know this that that *red* is the *verier serpent* of the *two*; and for the *quickning* that resolution in you, I shall proceed unto the *third particular*, the *on des*, to consider it as a *duty*, and so to make an end of my *first general*.

In this *slorbful*, but *confident* age of the world,

world, 'twere admirably worth ones pains, to instruct men, what duty is, now under the Gospel, what the very word signifies in a *Christian Nomenclature*. There are so many descants of fantastical brains on that plain song of the *Apostles*, *We are not under the law, but under grace*] that 'tis scarce agreed on among *Christians*, what 'tis to be a *Christian*, nothing more unresolved, than what 'tis, thats now required under the *second Covenant*, as necessary to *salvation*. One thinks that the *believing all fundamentals* is the ἐν ἀγαθῶν, the *only qualification* for a *Christian*, and what hath duty to do with that? Another makes the Gospel consist all of *promises* of what shall be wrought in us, and on us by *Christ*, and so gives an *absolute Superseedeas* for duty, as a *legal out-dated* thing, that is utterly antiquated by *grace*. Another contents himself with *purposes* and *resolutions*, *thin*, *aery inclinations* to duty, and is utterly indifferent for any *performance*, doubts not but to pass for a *Christian*, as regenerate as *S. Paul*, when he wrote, c. 7. to the *Romans*, though he never do the good that he resolves, live and dy carnal and captived and sold under sin. A fourth dissolves all to a new found faith; A full persuasion, an absolute assurance, that he is one of *Gods elect*, is abundantly sufficient to estate himself in that number, a piece of *magick*, or *conjuring*, that will help any man to heaven, that will but phansy it, enroll their names in the *book of life*, in those sacred *eternal diptyckes*, by dreaming onely that they are there already. Others there are, that seem kinder unto duty, are content to allow *Christ* some

some return of performances for all his sufferings, yet you see in the Gospel, 'tis in one but the patience of hearing him preach, A [Lord thou hast taught in our streets] we have heard so many Sermons, passes for a sufficient pretension to heaven, in another, the communicating at his table, [We have eat and drank in thy presence] a sufficient viaticum for that long journey, a charme, or amulet against fear or danger; In a third, the diligence of a bended knee, or solemn look of formal-outside-worship, must be taken in commutation for all other duty, and all this while religion is brought up in the Gentlemans trade, good cloths and idleness, or of the Lilies of the field, vestiri & non laborare, to be clothed and not labour; duty is too mechanical a thing, the shop or the plough, the work of faith, or labour of love are things too vile, too sordid for them to stoop to; heaven will be had without such solicitors. Shall I instance in one particular more? that Satan may be sure that duty shall never rescue any prey out of his hands, one thing you may observe, that most men never come to treat with it, to look after, to consider any such thing, till indeed the time comes that no man worketh, till the tokens be out upon them, till the cry comes, that the bridegroom is ready to enter, that judgement is at the doore, and then there is such running about for oile, as if 'twere for extreme unction, and that a Sacrament to conferre all grace ex opere operato on him, that hath scarce life enough to discern, that he received it; The soul sleeps in its tenement, as long as its lease lasteth, and when tis expired, then it rouseth, and makes as if 'twould get to work, the

the *Christian* thinks not of *action*, of *duty*, of *good works*, of any thing, whilest *life* and *health* lasteth, but then the summons of *death* wake him, and the *prayers* which he can repeat, while his *clothes* are putting off, shall charme him, like *opium*, for a *quiet sleep*. Thus doth a *death-bed repentance*, a *death-bed charity*, a *parting with sins* and *wealth*, when we can hold them no longer, look as big in the *Calendars of Saints*, stand as solemnly and demurely in our *diptyckes*, as *judgement* and *mercy* and *faith*, that have borne the heat and burthen of the day; Our hearts are hardened, while it is to day, against all the *invasion* of *Law* or *Gospel*, *judgements* or *mercies*, *threats* or *promises*, all *Christs methods* and *stratagems* of *grace*, and just at the close of the *evening*, the *shutting in* of *night*, we give out that the *thunderbolt* hath converted us, the *feaver* came with its *fiery chariot*, and hurried us up to *heaven*; *Surdus & mutus testamentum facit*, quite against *Justinians rule*; he that hath sent out most of his *senses* before him, and retains but the last *glimmering* of *life*, is allowed to make his *Will* and reverse all former *acts* by that one *final*. *Satan* hath all the man hath to give, under *hand* and *seal*, all his *life time*, the *spring* especially and *verdure* of his *age*, the *children* pass through the *fire* to *Moloch*, and just as he is a dropping out of the world, he makes *signes* of *cancelling* that *will*, and by a *dumb act* of *revocation*, bequeaths his *soul* to *God*, and his *Executor* must see it paid among other *legacies*, and all this passes for *legal* in the *Court*, and none of the *Canons* against the *antient Clinici* can be heard

heard against them; The greatest wound to duty, that ever yet it met with among Christians. Thus do our vain phantasies, and vainer hopes joyn to supplant duty and good works, and dismiss them out of the Church, and if all or any of this be orthodox divinity; then sure the duty of almes-giving will prove a suspected phrase, heretici characteris, of an heretical stampe, and then I am fallen on a thankless argument, which yet I must not retract, or repent of, but in the name of God, and S. Paul, in this way that these men call heresie, beseech and conjure you to worship the God of your fathers. For this purpose shall I make my address to you in Daniels words, Dan. 4. 27. Break off your sins by righteousness and your iniquities by shewing mercy to the poor, righteousness and mercy, the two degrees of almes-giving, that I told you of; I hope that will not be suspected, when he speaks it. Shall I tell you what duty is, what is now required of a Christian, and that in the prophet Micha's phrase, Mich. 6. 8. And now what doth the Lord thy God require of thee but to do justice, and to love mercy, and to walk humbly with thy God, justice and mercy, the two degrees of almes-giving again, that I told you of, and I hope it will not prove offensive, when he speaks it. Shall I tell you of a new religion, and yet that a pure one, and the same an old religion, and yet that an undefiled (for so the beloved disciple calls this duty of charity, a new Commandment, and an old Commandment, 1 Joh. 2.) it shall be in S. James his words, Jam. 1. 27. Pure religion and undefiled before God and the Father is this, to visit the fatherless and

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and widow in their affliction, and to keep himself unspotted from the world. Shall I tell you in one word, that though heaven be given us freely, yet almes-giving is the consideration mentioned in the conveyance, that men are acknowledged the blessed of God, and called to heaven, upon the performance of this duty, that although it pretend not to any merit, either *ex congruo*, or *condigno*, yet 'tis a duty most acceptable in the sight of God, that almes-giving is mentioned, when assurance is left out, charity crown'd, when confidence is rejected? I love not to be either *magisterial*, or *quarrelsome*, but to speak the words of truth and sobriety, to learn, and if it be possible to have peace with all men; onely give me leave to read you a few words, that S. Matthew transcribed from the mouth of Christ, *Mat. 25. 35.* *Then shall the King say to them on his right hand (who should the King be, but Christ himself?) Come ye blessed of my Father, receive the Kingdome prepared for you from the foundation of the world. For I was an hungred and ye gave me meat. Tell me in the name of truth and peace, who now were they, for whom the Kingdome was prepared from the foundation of the world; who were there the objects of that great doomesday election, his venite Benedicti? If Christ do not tell you, neither do I, the text is of age let it speak for it self; For I was an hungred and ye gave me meat. If all this will justify the doctrine, and make this text Christian, perswade your judgements, that charity may be the queen of heaven (maxima autem harum charitas, the greatest of these is charity) without affronts,*

or

or injury done to any other grace; I hope it will be seasonable for your practice also, as it hath been for your meditation, become your hands as well as it doth now your cares.

And to infuse some life, some alacrioness into you, for that purpose, I shall descend to the more sensitive, quickning, invivifying part of this text, the benefit arising from the performance of this duty, *Dicas coram Domino*, then thou shalt or mayest say before the Lord thy God. And in that I promised you two things; 1. To shew you in thesi, That confidence or claiming any thing at Gods hands, must take its rise from duty in performance. 2. In hypothesis, to give you the connexion betwixt this confidence, and this performance, claiming of temporal plenty, upon giving of almes.

1. In thesi; That confidence, or claiming any thing at Gods hands must take its rise from duty in performance.

If there be any doubt of the truth of this, I shall give you but one ground of proof, which I think will be demonstrative, and 'tis that, that will easily be understood, I am sure, I hope, as easily consented to; That all the promises of God, even of Christ in the Gospel, are conditional promises, not personal, for the Law descends not to particular persons (and in this the Gospel is a Law too, νόμος πίστεως the Law of faith) nor absolute, as that signifies irrespective or exclusive of qualifications or demeanure, for that is all one with personal, and if either of those were true, then should Christ be what he renounces, a προσωπότης an accepter of persons and individual

individual entities; and so the mercies of heaven, belong to Saul the persecuter, as truly as Paul the Apostle, Saul the injurious, as Paul the abundant labourer, Saul the blasphemer, as Paul the martyr: It remains then, that they be conditional promises, and so they are explicitly, for the most part, the condition named, and specified, 2 Cor. 6. 17. Come out and be you separate, and touch not the unholy thing; the condition you see set foremost in the Indenture, and then, I will receive you—and therefore most logically inferres the Apostle, in the next words the beginning of c. 7. Having therefore these promises let us cleanse our selves from all filthyness of the flesh and spirit, perfecting holyness in the fear of God. Had the promises been of any other sort, but the ἐπαγγελίαι πάντας, these i. e. conditional promises, the Apostles illation of so much duty cleansing and perfecting, had been utterly unconclusive, if not impertinent. So Rom. 8. 28. All things work together for good; to whom? to them that love God, καὶ ἀποδίδουν καρπὸν ἔσται, to them that are called according to purpose, the word [called] a noun in that place not a participle, noting a real, not onely intentional passion, those that are wrought upon by Gods call, and are now in the catalogue of the ἀγαπῶντες & διδοί, the lovers of God, and that is the condition in the subject; and then to them that are thus qualified, belongs that chain of mercies, predestination, vocation to a conformity with Christ, justification, glorification, immediately ensuing. You see the proof of my ground by a taste or two. Now what condition this is, that is thus prefix'd to Gospel-promises

promises, that is not obscure neither; Not absolute exact, never sinning, perfect obedience, that was the condition of the first covenant, made in paradise, when there was ability to performe it, but a condition proportioned to our state, sincerity in lieu of perfection, repentance in exchange for innocence, evangelical instead of legal righteousness, beleeving in the heart, i. e. cordial obedience to the whole Law of Christ, impartial without hypocrisie or indulgence in any known sin, persevering and constant without apostacy, or final defection, and at last humble, without boasting. If you will come yet neerer to a full sight of it, sometimes regeneration or new life is said to be the condition, Except you be born again you can in no wise enter. Neither circumcision nor uncircumcision, but a new creature. Sometimes holyness, without which nemo Deum, no man shall see the Lord: Sometimes repentance in gross, nay but except you repent; sometimes in the retails, repentance divided into its parts, he that confesseth and forsaketh shall have mercy; sometimes repentance alone, but now commands all men every where to repent, as if all duty were contained in that; sometimes in conjunction with faith, repent you and beleeve the Gospel, sometimes faith, sometimes love, sometimes self-denyal, sometimes mercifulness, sometimes hope, but that an ἐλπίδα πύλλω, a [this hope] that sets us a purifying, every one of these, when you meet them single, goes for the only necessary, the adequate condition of the Gospel, to teach you to take them up all, as you find them, leave never an one neglected, or despised, lest that be the betraying of all the rest, but make up one

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jewel of these so many lesser gemmes, one body of these so many limbes, one recipe compounded of so many ingredients, which you may superscribe *πανοργανον*, *Catholicon*, or the whole duty of man. From this general proposition, without the aid of any assumption, we may conclude *demonstratively* enough, promises of the Gospel are conditional promises, therefore all confidence must take rise from duty. Duty is the performance of that condition, and to be confident without that, is to conclude without premises, and consequently to claime justification, or pardon of sins, before sanctification be begun in the heart, to challenge right to heaven, before repentance be rooted on earth, to make faith the first grace, and yet define that assurance of salvation, to apply the merits of Christ to our selves the first thing we do, and reckon of charity, good works, duty, as fruits and effects, to be produced at leisure, when that faith comes to virility and strength of fructifying. What is all or any of this, but to charge God of perjury, to tell him that impenitents have right to heaven, which he swears have not, or to forge a new lease of heaven, and put it upon Christ? the calmest style I can speak in, is, that it is the believing of a lye, and so not faith, but folly, an easie cheatableness of heart, and not confidence but presumption. Hope a man may without actual performance of duty, because he may amend hereafter, though he do not now, and so that possibility, and that futurity may be ground of hope, but then this hope must set us presently upon performance, He that hath this hope purifies himself,

himself; or else, it is not *that* grace of hope, but an *ἀνδρεία* a youthful daringness of soul, a tumor, a disease, a tympany of hope, and if it swell farther than it purge, if it put on confidence before holyness, this hope may be interpreted desperation, an hope that maketh ashamed, an utter destitution of *that* hope which must bestead a Christian. O let us be sure then, our confidence, our claimes to heaven improve not above their proportion, that we preserve this symmetry of the parts of grace; that our hope be but commensurate to our sincerity, our daringness to our duty. A double confidence there is, *pro statu*, and *Absolute*; *pro statu*, when upon survey of my present constitution of soul, I claime right in Christs promises for the present, and doubt not but I shall be bless'd, if I be found so doing: *Absolute*, when at the end of life, and shutting in of the day, I am able to make up my reckonings with S. Paul, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, a crown of felicity. I have done what I had to do, and now *ἀποπὸν ἀποχρητας* there is nothing behind, but to receive my pay.

I have been too long upon the general consideration of the connexion between confidence and duty, if it were an extravagance, I hope 'twas a pardonable one; I descend with speed to the hypothesis, the connexion betwixt this confidence and this performance, claiming of temporal plenty upon giving of almes, my last particular. And that I shall give you clearly in this one proposition; That almes-

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giving

giving or mercifulness was never the wasting or lessening of any mans estate to himself or his posterity, but rather the increasing of it. If I have delivered a new doctrine, that will not presently be beleaved, an unusquisque non potest capere, such as every auditor will not consent to, I doubt not but there be plain texts of Scripture, more than one, which will assure any Christian of the truth of it. Consider them at your leisure, Psal. 41. 1, 2. Psal. 112. all to this purpose, Prov. 11. 25. & 12. 9. & 19. 17. and 28. 27. Adde to these the words of Christ, Mar. 10. 30. which though more generally delivered of any kind of parting with possessions for Christs sake, are applied by S. Hierome to the words of Solomon, Prov. 11. 24. There is that scattereth and yet increaseth, quia centuplum accipient in hoc tempore, because, saith he, they receive an hundred fold in this world. And that no man may have any scruple to interpose, 'tis set in as large, and comprehensive a style, as the arr, or covetous, scrupulous wit of man could contrive for his own security. There is no man who shall not—

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All which being put together must (to my understanding) make it as clear to any, that acknowledges these for Scripture, as if the ^לבת קול daughter of voice were come back into the world again, and God should call to a man out of heaven by name, bid him relieve that poor man, and he should never be the poorer for it. 'Tis not now to be expected of me in conscience having produced this kind of proof, the express texts of Scripture, to adde any second to it. I might else farther evidence

evidence it from *examples*, not such as *Moschus's* *λεμωναδειον* will furnish you with, for I know not of what *authority* they are; nor yet from *S. Hieromes* observation, who is said to have turned over *histories* on purpose, and never found any *merciful man*, which met not with some *signal blessing* in this *world*, as the *reward* of that *virtue*; but even by *appealing* to your selves, and challenging any man here present to bring but one instance of a *prudent almes-giver*, that hath *yearly* or *weekly* consecrated some *considerable* part of his *revenue* or *increase* to that use, and can say that ever he found any *real* miss of that, any more than of the *blood* let out in a *pleurisie*, nay, if he have done it *constantly*, and *sincerely* from the *one true principle*, *compliance* with the *command* and *example* of *God*, let him speak his *conscience*, if he do not think, that all the rest hath thrived the better for that, as *Phlebotomie* hath saved many mens *lives*, letting out some *ounces* of *blood* been the *securing* of the whole *mass*, that it hath had a *secret*, *blessing influence*, a *vital*, *auspicious infection* upon the *remainder*, by this art of *consecrating* our *estates*, intitling *God* to the *fence*, and *safeguard* of them, as of his *temples*, and *altars*, that *theeves*, and *oppressors*, and *devils*, conceive a reverence due to them, and a kind of *sacrilege* to *approach*, or *purloine* from them, as they that put the *crown* into their *intaile*, do thereby *secure* it to the *right heir*, that it can never be *cut off*. The *poor widow* of *Sarepta*, what a *strange trial* made she of this *truth*? When the *last* of her *store* was fetch'd out to make

the funeral feast for her self and family, that they might eat and dy, that very last cake, that all that was left, she gives to *Elijah* in his distress, and this is so farre from ruining her, that it brought a blessing on her barrel and her cruse, that she and all hers were not able to exhaust; I might adde the poor widow in the Gospel, that, if we may beleeve *Christ*, cast in all that she had into the Corban, even her whole substance; the Christians, that sold all and laid it at the Apostles feet, and yet we never read of any of these, that brought himself to distress by this means. But these are *ex abundanti*, more than is required for the vouching of my present proposition, and of a higher strain, than what I design for your imitation.

'Tis time that I begin to retire, and wind up with some application, which you cannot imagine should be any other, after all this preparation, but a *Go and do thou likewise*. And if you can but beleeve this one thing, that I have brought many witnesses from heaven to testifie, that your goodness shall not impair your plenty, that your store shall never be lessened by so giving, I doubt not but you will be as forward to go, as any man to have you. The onely hold-back is the affection and passionate love, that we bear to our wealth, that lust, or sensuality of the eye, as the Apostle calls it. 'Tis ordinarily observed of young men and dissolute, that they have many times a great aptness and ingeniousness and withall patience to any speculative knowledge, the *Mathematicks*, or any such the abstrusest studies, but for moral precepts,
rules

rules of good life, they will not be digested; And, my brethren, give me leave to tell you in the spirit of meekness, that the like, in another respect, is observed of this auditory, anything wherein their wealth is not concerned, is most readily entertained, none more attentive, ingenious auditors; but when their profit is intrench'd on, their beloved golden idol (of which I may say with Moses, O this people have committed a great sin, made them Gods of gold) when this, I say, begins to be in danger, as the silver shrines at S. Pauls preaching, Act. 19. then, as it followes in that place, the whole city is filled with confusion: like that young man in the Gospe', that would do any thing that Christ would require, Good Master, what shall I do to inherit eternal life! So far as that Jesus loved him, when he beheld him; Yet when Christ proceeds to the ἐν σοὶ ὕστερον, one thing is wanting to thee, go sell, give to the poor, then followes the συγνάμεις, and ἀπαμύμῃς, he went away sad and sorrowful, sighing and groaning, as if he had been to part with blood and bowels; And this is the ground of Christs most considerable observation, πῶς δύσκολον how hard (and πῶς ἀδύνατον how impossible) is it for a rich man to enter the Kingdome of heaven, for a worldly minded man to be a Christian? Could you but reduce into order this one mighty exorbitant humour, purge out this χολὴ τῆς πικρίας, as S. Peter calls it, this overflowing of the gall, this choler and bitterness, that lyes cak'd upon the soul, that σύνδεσμος ἀδίκιαι, as he goes on, in the aggravating of covetousness, we English it, band of iniquity,